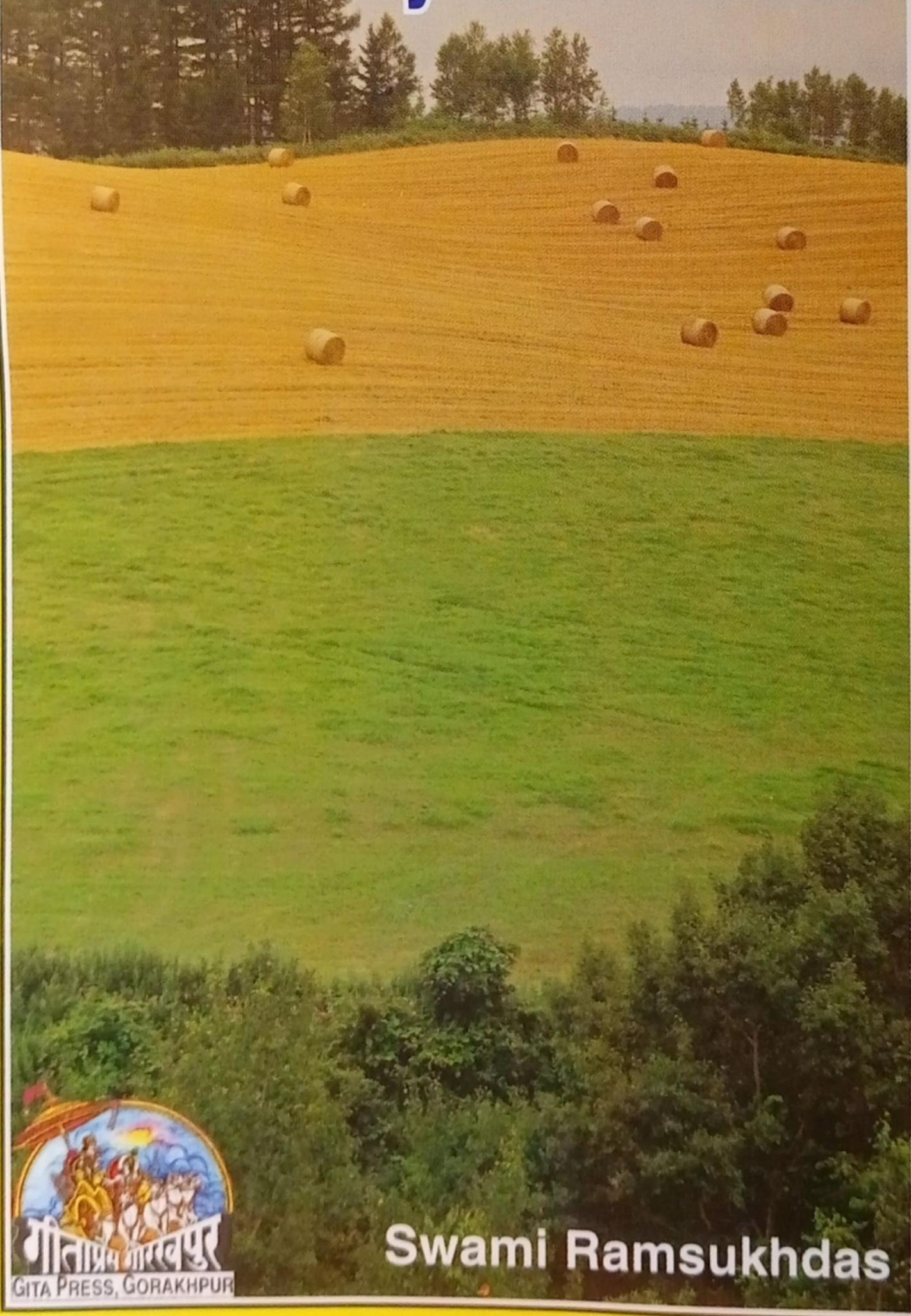


Benedictory Discourses



गीताप्रेस गोरखपुर
GITA PRESS, GORAKHPUR

Swami Ramsukhdas

॥ Shri Hari ॥

Benedictory Discourses

tvameva mātā ca pitā tvameva
tvameva bandhuśca sakhā tvameva
tvameva vidyā draviṇam tvameva
tvameva sarvam mama devadeva

Swami Ramsukhdas

Thirteenth Reprint 2017	1,500
Total	34,000

❖ **Price : ₹ 12**
(Twelve Rupees only)

Printed & Published by :

Gita Press, Gorakhpur—273005 (INDIA)

(a unit of Gobind Bhavan-Karyalaya, Kolkata)

Phone - (0551) 2334721, 2331250 ; Fax - (0551) 2336997

web : gitapress.org e-mail : booksales@gitapress.org

Visit gitapressbookshop.in for online purchase of Gitapress publications.

॥ Shri Hari ॥

FOREWORD

Revered Swami Ramasukhdasji Maharaj is very well-known to the spiritual aspirants of the country. He is a real saint, and has deep insight into the holy scriptures particularly the Bhagawadgita. His life is dedicated to the revival of spiritual values. He is extremely devoted to the spiritual advancement of the people, and consequently travels all over the country to inspire and guide the people in this direction. He emphasises that the object of a human being is attainment of God-realisation. This can be attained immediately if the seeker has a keen and the only desire to be fulfilled; and by giving up the desire for worldly pleasures and accumulation of wealth etc. The discourses of Swamiji Maharaj are immensely helpful and valuable to the true aspirants of God-realization. The mysterious precepts are explained in a simple language and style.

Several books of Swamiji Maharaj have been published in Hindi, but it was felt that Non-Hindi speaking audience is deprived of the benefit of his discourses. This need has been fulfilled by this book which is the English version of the valuable collection of a few benedictory discourses delivered by Swamiji Maharaj at Gita Bhawan, Rishikesh.

Every translation suffers from a drawback because some charm of the original is bound to be lost in this process. We tender our apology to the readers for that. The publishers will feel amply rewarded if the translation is able to touch the hearts of even a few seekers of eternal truth.



CONTENTS

1. Don't Depend on the World.....	5
2. Reality and Illusion	12
3. How to Root Out Egotism	18
4. Salvation through Dealings	23
5. Immediate God-realization	30
6. Eternal Union with God.....	37
7. Respect Your Experience	43
8. God-realization without Actions	49
9. Necessity of Remembrance	55
10. Belief and Experience	59
11. The Means to Attain Happiness	64
12. Body and Self are Different	70
13. The Obstacle to Attain God.....	75
14. Importance of Satsāṅga	79
15. Emancipation is Spontaneous	86
16. Importance of the Right Use	98
17. No Affinity with the Unreal	105
18. Importance of Determination	110
19. Don't Depend on the Unreal.....	116
20. Discipline of Action	122



Don't Depend on the World

By becoming dependent on God, our dependence on the world vanishes and by giving up dependence on the world, we automatically depend on God. We should give prominence to either of these two, the result will be the same. Either we should depend on God or give up dependence on the world. Dependence on the world is the main obstacle to God-realization and attraction for accumulation of things for enjoyment (pleasure) is the main obstacle in giving up dependence on the World. This attraction for temporary pleasures of the world is the root cause of our dependence on the world. If this attraction is rooted out, the dependence on the world will vanish. If there is attraction for worldly pleasures, we can't be free from the main trouble of our dependence on the material world, even if we may become a saint, give up money and material, go to jungles or any other place.

This worldly pleasure consists of seven things. They are sound, touch, form, taste, smell, the five senses and respect and praise. These seven are the main obstacles to God-realization. So long as there is attraction and love for them, we can't give up our dependence on the world, and without giving up this dependence, we can't totally depend on God.

On the other hand if we depend on God, our connection with the world will break up and we shall be free from our attachment to the world. This attachment to the worldly pleasure is a great temptation. We can get rid of it by giving it up. The method to give it up is to be engrossed in prayer, worship and remembrance of God by depending only on God. By getting spiritual joy, we can easily get rid of the worldly pleasure. As compared to the spiritual joy material

pleasure stands nowhere. When we start getting that spiritual joy, the worldly pleasures grow insipid. Worldly pleasures, respect and praise are nothing before that joy. There is an uncommon and exceptional joy in becoming dependent on God. We should experience that joy. That joy can be experienced either by feeling or by understanding.

We should feel that God exists and He is mine, and I am His. ‘No one else except Him is mine’. ‘No one else is important’. Otherwise we accept God as ours by having attachment and connection with the world. But our connection with the world can’t continue. It is to come to an end. We don’t even remember the family with which we had affinity in our previous birth. In the same way we shall forget our relationship with the present family, money and material. There will be no affinity. So it is better to give up our attachment to them ourselves, otherwise we shall be forced to give them up. They are short lived and temporary. We can’t continue our possession over them. Our continuous attachment, to what is actually temporary, is only due to our own foolishness.

Let us think of our childhood. At that time we had certain friends, relations, toys etc. But today we have only a dim and vague memory of them. We don’t have even the least relationship with them. At the time of our childhood what appeared to be permanent truth can’t be proved today. Similarly the positions and the circumstances we are in today appear to be true, can’t at a later stage be proved true. Like the childhood the present is also passing. We know neither about our past nor about our future. Everything is turning to naught. The present at which we are getting enchanted actually doesn’t stay even for a moment, it is just the junction of the past and the future. The future which is turning into past is called present. So, there shouldn’t be any difficulty

in giving up what really doesn't exist. Even though we may not wish to give it up, it will have to be given up; there is no way to maintain it. In wishing to maintain it we shall have to face ignominy, pain, sorrow and torture etc. On the other hand by giving it up we may have the way for enlightenment and God-realization, the state of bliss.

So, let us either give up dependence on the material world or surrender ourselves to God. We should humbly and sincerely remember Him, weep before Him and pray to Him in the words of Saint Tulasīdāsa 'O My God! I have tried my best to give up this material world, but I have failed in my efforts. Now I surrender myself to you, only you can do it.'

The moment we find ourselves helpless by exhausting all our energy and power, our egoism vanishes and we get spiritual enlightenment and perception. But without exhausting all our energy and power we cannot be exclusively devoted to God. Exclusive and supreme devotion to Him is necessary.

So long as we depend on our power, we can't surrender ourselves completely to God. If we think that we can get spiritual enlightenment by our power, we should apply it to our utmost. As soon as it is applied to the utmost the spiritual enlightenment is attained. On the other hand if we give up dependence on the material world without applying our full power, the same can be attained. Dependence on materialism is the main obstacle to our dependence on spiritualism. So, we should either surrender to God, or apply our power to the utmost, or give up dependence on this material world, the result will be spiritual enlightenment.

Dependence on the material world is just like '*Kwip ca*' formula in Sanskrit grammar. It doesn't remain stationary. Similarly the material world also doesn't remain stationary

even for a moment. By depending on it we can neither develop virtues nor progress. Therefore, dependence on the world is merely an illusion which can give nothing but loss.

Dependence on the material world will lead us to loss and only loss. We may find out several excuses as obstacles to God-realization such as—our actions are not proper, the deluding potency of the Lord prevails everywhere, we are unable to get a great soul to guide us, God is not merciful to us, the atmosphere is bad, we don't get good company, our luck is unfavourable and so on. These are mere excuses without any base. They are the methods to deprive ourselves of the true benefit of spiritual enlightenment we can get. The fact is that we don't want God-realization or spiritual enlightenment. So we have sought these baseless excuses.

You may talk of me that I don't realize the realities of life as I have no family, no business; I have to do nothing to earn my livelihood, I can only talk and so on. But the fact is that you want to avoid the way to spiritual perception and so you have discovered several excuses. If your actions are an obstacle, you are responsible for them. If your influences of the past (*Samskāras*) are an obstacle, can you not root them out? You may reply that they grow automatically. But the fact is that they seem to grow automatically, actually you have produced them by your thoughts, actions and by relishing them. You have put them in your innersense, so they seem to grow now. You yourself are responsible to create all this. Can anyone oppose this fact?

Some one asked a saint “Great Sire, how to concentrate the mind in God?”

The saint replied, “Get yourself engrossed in God, the mind will automatically concentrate. The mind goes to those materialistic things to which you have attached yourself”.

The gentleman again asked, "Great Sire, this wicked and flickering mind does not go only there but it goes everywhere."

The saint again asked "Do you ever resolve to drink tea with the Viceroy"?

He said 'No'.

The reason is that you have not attached yourself there. If you give up your attachment, the mind will not flicker. You are responsible for it yourself. You can't blame anyone else.

If you are determined to give up your attachment to the material world, but you are unable to do so, the inability will torment you and make you uneasy and you will start weeping. All of us might have had the experience of weeping during our childhood. A child can force the members of the family to do any work, it wants to be done by the power of weeping. Everyone of us might have applied this method during our childhood. If we start weeping before God, He will be forced to fulfil our wish because we are His dear children. He has no power to avoid us, if we weep uneasily before Him.

The worldly health and materialistic pleasures depend on fate. If our fortune favours, we can get them otherwise not, even though we may weep to get them. But if we weep before God to attain spiritual bliss He can't turn a deaf ear. But He doesn't care, if we weep for materialistic pleasures. He knows that the so-called worldly pleasures don't lead us to a happy and blissful life but to a more painful and miserable life.

People say that they prayed to God to grant them what they wished, but it was not granted. There was a gentleman whose wife fell sick. He prayed to God for her recovery, but she died. He ceased to be a believer because God didn't

take any heed of him in saving his wife. According to him, God failed in His mission as He could not help him in removing his pain and worry by saving his wife. But the man doesn't think seriously that all these worldly things he asks for lead to pain and misery only. So God does not grant such a favour. But if you have a spiritual desire and you weep before Him to get it fulfilled, He can't turn a deaf ear, because He knows that you weep for something which is true and real, not illusive. According to Him one who runs after unreal and illusive materialistic things is foolish and mad. The man gets pleasure in getting and continuing possession over these materialistic objects. This accumulation of things for personal possession and enjoyment is the main trouble.

I tell a very secret and vital point for strivers of God-realization. That point may seem to be full of my self praise, but I don't actually want self praise. This point is not only mentioned in the Scriptures, but I have also experienced it. All these materialistic objects and pleasures are bound to slip away. We feel unable in giving them up. But don't be discouraged and disheartened. If you can't do by your power, pray to God, weep before Him and entreat earnestly, "O Lord! What should I do? I am unable to do it by my power".

The moment you feel helpless, God will help you. The attachment to the world will also break up as soon as you feel more pain to give it up than the pleasure you have taken. If the pain is a little more than the worldly pleasure, the worldly pleasure will be given up. So this internal pain is our great benefactor. The pain which comes to us because of worldly circumstances such as lack of money, material, son and honour etc., is external and unreal. But the real pain is internal and has an inner burning sensation for God-realization by giving up dependence on the world. God

cannot bear that internal pain. He is endless bliss. He can't bear the real pain of anyone. He is harder than thunderbolt and softer than a flower.

वज्रादपि कठोराणि मृदूनि कुसुमादपि

Who can understand such a nature of God? God is harder than a thunderbolt which can break a mountain into pieces and is softer than a flower. It is said about the saints that "their heart is just like butter. The poets wanted to give simile of a saint's heart to butter, but they could not express it properly because butter gets melted when it gets fire. But the saints get melted after seeing the pain of others."

संत हृदय नवनीत समाना । कहा कबिन्ह परि कहै न जाना ॥
निज परिताप द्रवड नवनीता । पर दुख द्रवहिं संत सुपुनीता ॥

When even the saints can't bear the pain of others, how can God, the adored of the saints bear it?

God's nature has descended to the saints. Thus God can't bear the pain of others. Though God is all powerful, yet He is very cowardly in bearing the pain of others. There His bravery comes to naught. In that case He doesn't mind about His praise or calumny. He dances for getting butter-milk from cowherdesses. The cowherdesses intoxicated with love ask Him, "Dear, dance and then we shall give you a little butter-milk". God without caring a bit for His insult dances. God whose mere pulsation creates and dissolves infinite universes, dances before the cowherdesses. God has not changed today. If we want to give up dependence on the world and continue dependence on God and weep piteously before Him to fulfil this wish, He can't bear our pain and we are sure to get rid of the dependence on the material world by His grace.

Rāma! Rāma!! Rāma!!!

Reality and Illusion

There are two things, one which really exists and the other which actually does not exist but seems to exist. The problem is what really exists is not visible and what seems to exist does not stay. For example the existence of ‘Self’ (I am) is a reality, because it remains in the state of wakefulness, sleep, sound sleep, unconsciousness and trance, although it is not seen. On the other hand the body and the material world which are seen, actually do not exist because they don’t stay but pass away.

One who has real existence is never destroyed. The eye can see the whole world, but it can’t see itself. In the same way the Supreme Lord Who is the illuminator of the world and by Whose power all the things are illuminated is not seen. How to know the knower of all?

विज्ञातारमरे केन विजानीयात् ?

As the eye which sees all the things can’t see itself, in the same way the knower of all is not known. Whatever seems to exist does not remain the same and has never remained the same. This is the simple experience of everyone of us that the visible is changing all the time. All of us know this fact but we don’t accept it. We accept this passing visibility as real and we accept that it is difficult to attain the real essence which is the base of the visible world and which illuminates it. It is a great surprise. He exists and is already attained. It is by His enlightenment that the illusive material world seems real.

जासु सत्यता ते जड़ माया । भास सत्य इव मोह सहाया ॥

Actually it is not real, but it seems to be real because of our ignorance. The sense organs, body, mind, intellect and the material world—all belong to one category or class

and their knower or illuminator and the soul (Ātmā) belong to a different category. The sense organs, body, mind, intellect and the material world are changing all the time, they are passing and flowing. They can't remain the same. They are all turning to naught. But God (Paramātmā) and the Soul (Ātmā) belong to one category and are permanent. Let us think of our childhood. Where is our childhood and where are the circumstances of our childhood? They are no more now. Similarly the circumstances and the age we are in today will not remain in future. They are sure to pass away. But the knower and the illuminator of all these things and circumstances never changes. He is the same all the time. Now the question arises—How to attain Him? The answer is that nothing is to be done because whatever is attained by doing has creation and dissolution. That is born and perishes. But to do nothing doesn't mean idleness, laziness and negligence, it means to get established in the eternal essence which is ever attained. It is said in the Gītā that by making the mind steady on the soul, you should allow no thought to enter the mind.

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्।

(VI. 25)

The Soul (Ātmā), the eternal essence, pervades everywhere. You should accept it and then think of nothing.

It is said that if you think about the Supreme Spirit, (Paramātmā) you will lose your identity with Him because it is not possible to think about an object unless the thinker and the object of thinking are different. Therefore get established in the Universal-Self and be silent. By being silent you will experience your identity with the Supreme-Soul which is self-evident, because everyone is automatically established in Him. By thinking about trashy things you can't experience your situation in the Universal-Self. In the Gītā

the spontaneous situation has been expressed by the word “Swastha” (XIV. 24) i. e., establishment in the self. All the human beings actually are established in the self, but they accept themselves established in the body which is separate from the self.

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ।

The experiencer of joys and sorrows is the individual soul (Puruṣa).

Now the question arises which individual soul becomes the experiencer of joys and sorrows. The answer is:—

पुरुषः प्रकृतिस्थो हि भुद्धके प्रकृतिजानुणान् ।

It is the soul abiding in or identifying with Prakṛti (Matter) which is the experiencer of joys and sorrows. It is neither the pure self (soul) nor Prakṛti that experiences joys and sorrows. Prakṛti is not the experiencer because it is insentient nor can the soul be the experiencer because it is pure. The experiencer is the embodied soul which is the union of Matter (Prakṛti) and Soul (Puruṣa). When is a man the same in joys and sorrows? He is the same in joys and sorrows when he is established in the self. And there is no labour in getting established in the self because that is already established. Nothing is to be done except accepting this fact that there is one who is All-truth, All-consciousness and All-bliss and you are already established in Him. In this situation don't think about anything and remain as long as you can. Take no heed of any thought; if it comes to your mind, it is bound to perish because whatever is born is likely to perish. Like the ebb and flow of a wave the thought appears and disappears. You should not think it good or bad, favourable or unfavourable and you should not be pleased or displeased. To think it good or bad is to entrap yourself. Therefore remain indifferent.

People do a lot of labour to control their mind, yet it

is not controlled. Neither try to control it nor apply it anywhere. Have an indifferent attitude and you will see that there is no problem because the force of the mind will perish spontaneously. Why do you intentionally get into trouble by trying to eradicate it? Let the passing pass away.

Lord Kṛṣṇa in the Gītā has spoken very little on the volatility of the mind. Arjuna put the question in two couplets which Lord Kṛṣṇa replied only in the half couplet. In the first half couplet He has supported Arjuna's statement and in the second half He has replied that the mind can be kept under control by practice and dispassion. To make it clear He has further said:—

The man whose mind is not under control, for him it is difficult to achieve this Yoga or discipline.

असंयतात्मना योगो दुष्प्राप्य इति मे मतिः ।

To control the mind does not mean to concentrate or check it just like controlling a horse with bridles. Here 'Control' means not to think about worldly pleasures but detach yourself from the mind and not to work according to it. Do action without having either attachment or malice. We should not attach ourselves to the mind, we should be indifferent. By thinking what is going on in the mind you connect yourself with it, otherwise it is separate from you. You are everliving and it is ever changing. Why do you worry if it is volatile? To be indifferent is the best method to keep it under control. It is the experience of everyone of us that we try our best to control our mind and concentrate it on the Supreme Soul, yet it never concentrates. We want to remember God in solitude but the material world comes to our mind by force.

Are you responsible for what you don't want to remember but comes to your mind?

You get entangled without rhyme or reason. The thought

that is born is bound to perish. So why do you get into trouble by connecting yourselves with it? There are two things one is what you do and the other is what happens. You are responsible only for what you do. But you are not responsible for what you do not do, but what happens. You have grown old from the young age but are you held responsible for it?

Therefore you are not responsible for the worldly thoughts that come to your mind. If you try to eradicate the thoughts from the mind, it means you are accepting their existence and making them more powerful. They are all perishing all the time. Lord Kṛṣṇa says not to think about them. If you don't think, but the thoughts come, they will calm down like the waves which rise and ebb. You should be indifferent without interfering and this is a very good tact to control the mind.

I have got this tact after several years. So apply this tact instantly. Be indifferent to the mind. Now the other point in question is that the thoughts which come to your mind are either about the past or the future events or circumstances which don't exist at present. Thus the mistake that you commit is that you accept the non-existent as existent and then try to eradicate them. Actually you are not eradicating but trying to give existence to what really do not exist and ensnare yourself in trouble.

You do not pay attention to the Supreme Soul (Paramātmā) Who is ever attained but try to catch and then fight against the past and the future events and circumstances which do not exist at present. Only the Supreme Soul has this existence at present. Śrī Kṛṣṇa declares in the Gītā—“I know all the created beings (who existed or exist or will exist) of the past, present and future, but O Arjuna, none knows Me” (VII. 26).

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥

This couplet proves that everytime is present for God because He is present all the time. As in the reel of a movie all the scenes are present but the spectators feel that some scenes have passed, some are before the eyes and some will be seen; in the same way for God the past, present and future—all are present while we think them as past, present and future. Only God exists at present and therefore to think about God is the quintessence of reality. God has the real existence; He is ever living. We are always drowned deep in Him. He is ours and we are His. Therefore instead of getting established in the non-existent material world, get established in Him, in Whom you are already established, and Who is ever attained. Can there be anything easier than this ? In attaining Him nothing is to be done. So there is no difficulty in attaining what is really attained. We should always stick to the reality that He is ever existent and ever attained though there may be a lot of topsyturvydom. On the other hand the material world which has topsyturvydom and which is always changing and passing away is merely an illusion. Therefore be determined that you have to be indifferent to the illusive material world and that the eternal essence which always exists is ever attained.

Rāma! Rāma!! Rāma!!!



How to Root Out Egotism

It is an error to accept the body as either ‘I’ or ‘Mine’. The radical error is to accept it as ‘I’. Think over it that whatever you acquire is not yours but whatever is yours always remains yours. You are never deprived of it, it always remains yours from the beginning to the end. But whatever is acquired is sure to pass away. Therefore how can the acquired be called either ‘I’ or ‘Mine’ ?

‘Self’ existed before acquiring this body and will also exist after the body is gone. Therefore how can the body be identified with ‘Self’ ? This is the main point. Is there any doubt in it? Is there any contradiction to this opinion? The body is acquired. In the Gītā the body has been described as field (Kṣetra) (XIII.1).

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥

The body being addressed as ‘This’ is called the field. The knower in the couplet is called the husbandman (Kṣetrajña). This description makes it clear that the husbandman (Kṣetrajña) is different from the field (Kṣetra). For example if I know this pillar, the pillar and I are different. The pillar is the object which is known and I am the knower. I know the body. It means that I am different from the body. Similarly when we say that this is my abdomen, this is my leg, this is my neck, this is my brain, this is my mind, this is my intellect and these are my sense organs, it means that they are different from the Self. If we think seriously, we come to know that ‘I’ ness or ‘Mineness’ is also different from the illuminator ‘Self’ because ‘I’ ness is also seen in the same light. Therefore ‘I’ ness cannot be identified with the Self.

Accept the fact with a firm belief, that ‘I’ is not the body. ‘I’ neither was, nor is, nor can be, nor will be the body. ‘I’ is different from it. How to know it? Had the body had identity with ‘I’, after death either the body would have gone with ‘I’, or ‘I’ would have lived with the body. But neither

'I' live with the body nor does the body go with me. Under these circumstances how can the body be identified with 'I'?

For example the house and I are different. The house does not go with me, when I go out of the house. The house remains here and I go out. It means I and the house are two separate entities, not one. In the same way the body and I are two.

By having this perception of separation, egotism vanishes and then 'I' and the body are seen separate, each having its own separate identity. 'The body is I', 'the body is mine' and 'the body is for me'—these are the three wrong conceptions that we have. But the fact is that neither 'I' is the body, nor is the body mine, nor is it for me. The body can't be for me because 'I' live the same all the time while the body changes constantly. It does not remain the same even for a moment.

The man thinks that the body gets separated only when it dies, otherwise from birth to death it is his. But it is a misconception of the dull intellect. If we apply our subtle intellect and see reality in the right perspective, we find that the man does not die all at once, but he dies every moment of his life from birth to death. For example—if a man has to live alive for a hundred years, and he is one year old child now, it means that he will live alive for ninety nine years more. We wrongly think that the child is growing but actually he is dying. If he is one year old, it means that he has died one percent or one year. Similarly all of us are dying every moment. Therefore how can the body which is dying every moment be for me or be mine or be 'I'?

Now think over the point whether you can keep the body under control. If you can, don't let it be sick, don't let it be weak and at least don't let it die. But if you can't do either of these, how can you claim it as yours?

'I' am everliving; I am the same as I was in childhood, but the body changes every moment. So how can this body be 'I'? Secondly how can the body be for me because One which lives with me all the time, can be for me? When it

doesn't live with me and is not useful for me all the time, how is it for me?

The body has its identity with the material world. Both of them are constituted of the five subtle elements—earth, water, fire, air and ether. Both of them are of the same category. We have got this body from the world to serve the world. So, instead of accepting it as ours, we should use it for the service of the world. By doing so our relationship with the world will break-up and identity with the body will perish.

You may have a doubt. You may say that with the body you remember God, have meditation and serve the people. Thus the body is useful for God-realization. But if you give a serious thought to it, you will realize that the body has not proved useful to you but you have lost your identity and mineness with the body. By God's remembrance and meditation your inner sense has been purified and by purified inner sense you could realize that you are neither body nor the body is yours. You are the same. The body has not been proved useful, rather it has been purified. The sense of 'I' or the sense of 'Mine' is impurity. In the Gītā God has declared that the Ascetic (Yogī) performs all actions for self-purification.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥

In this couplet the word 'merely' will be used with senses, mind, intellect (reason) and body separately viz., merely senses, merely mind, merely intellect and merely body (V. 11). By using 'merely', He means that you should not accept your connection with them. To accept your connection with them is impurity. In the Rāmacaritamānasa it is said that 'Let the impurity of mineness be burnt'.

This mineness is the filth. What is the reason that we have been practising constant remembrance of God for several years, yet our mind is not purified? The reason is your attachment or mineness with the mind. This sense of mineness is impurity. You think that remembrance of God

will lead you to blessedness. By remembrance of God, by loud chanting and by meditation etc., the inner sense will be purified and then you will understand that the mind is neither 'I' nor 'Mine'.

If the body is neither 'I' nor 'Mine,' how can it be for you? You are ever separate from the body, mind and intellect. By accepting it as ours we get attached to it. You think about God with your intellect. Mind and Intellect belong to the matter (Prakṛti), they are not yours. The matter is different from you. It is alien to you. Therefore, if you have to depend on the alien, you are dependent. Even in meditation and trance you will have to depend on the matter. But sentience can't be achieved by the matter. It can be achieved by giving up dependence on the matter, because without giving up dependence on the matter, you can't separate yourself from the material things, body etc. Therefore, if you achieve the state of benediction by giving them up, how are they useful for you? Giving up dependence on them is useful. So the earlier you give up your dependence on them, the better it is.

Try to understand in the right perspective. If you apply your body to remember and worship God, to do charitable and virtuous action and to do service to others but don't apply it for yourself, all these activities will lead you to the state of benediction. Don't think that the body is yours. You have got it from others and therefore it should be used for the service of others. From others you have got not only the body but also other necessities of life such as food, water, air, house, road etc. Therefore, you have to apply all the things which you have acquired from others for the service of others. Thus you will not be indebted to them, rather you will be free from the debt. On the other hand if you accept the material things as yours and for you, you will be indebted to others more and more. Therefore, be free from the debt by serving them. You may wish to use the body for yourself, but it can't be useful for you because you are sentient and

the body is matter. Then what should be done? You should break up your relationship with the matter. Whatever you do, do it for others, not for yourself. By accepting them for you, your individuality is maintained. It has been said in the scriptures that this oblation is not for us.

ब्रह्मणे स्वाहा इदं न मम।

It means that it is not for us. We have to detach ourselves from the oblation or the religious sacrifice. In the Gītā also it has been mentioned that the superior gift is that which is made with the conviction that it is our duty to do so and which has no desire for fruits (XVII. 20).

If by doing any service to others you feel proud that you have done some good to others, it is an error on your part, because whatever art or knowledge or ability or possession you have, you have got it from the society. So there is no obligation, if you utilize it for the society. If you are proud of it, you develop egotism and egotism leads to ‘mineness’.

Therefore, what we call ‘This’ is neither ‘I’ nor ‘Mine’ nor ‘for me’. How can ‘This’ be called ‘I’? ‘This’ is not ‘I’ and ‘I’ am not ‘This’. How can this body, this mind, this intellect, this life, this sense of ‘I’ be the ‘self’. Neither these are ‘I’ nor these are ‘Mine’. Give a deep thought to understand it.

You taught anyone and made him your disciple by giving him ‘Gāyatrī Mantra’ (a metre of the R̥gveda which is to be recited daily), and you become his Spiritual guide (Guru). Now the guide and the disciple are two and there is the relationship between the two. This relationship has created a different existence. This relationship is the cause of birth and death. Therefore, root out your relationship with the matter as soon as possible. This detachment from the material world means rooting out egotism.

—◆◆◆—

Nārāyaṇa! Nārāyaṇa!! Nārāyaṇa!!!

Salvation through Dealings

A point has come to my mind that if we learn how to live in the world, we can achieve salvation. To live in the world is an art. If we understand that art and also practise it, we are relieved of the worldly distress. For example if you have to cook food, you know how to cook it, but unless you cook it, it cannot be cooked. In the same way if you don't know how to cook it, but you cook it, it can't be a good preparation. Therefore to perform an activity there are two things, the knowledge and the action.

How to live in the world is an art. Suppose there is a man who has got parents, brothers, sisters, wife and sons etc., and he serves them, gives comfort to them and always thinks and acts for their good, without having the least desire for his own comfort, it means he knows the art of living in the world. But if he desires for his own comfort, it means that he has not learnt the art of living in the world. When you live in the family, you serve the members of the family. But when you go out, you don't serve others, but others serve you with water, food, accommodation and guidance etc., so that you may make the journey comfortably. In this way by expecting service from others, we can't be relieved of the worldly distresses and can't attain benediction.

If we wish anything from others, we become dependent. But if we don't wish anything we are independent. This is an established principle. Wishing for anything from the world means dependence on the world, and fulfilling the wish of the world means independence. Therefore, we should not have any wish of our own, but always fulfil the just wish of others according to our power and ability.

Now the question may arise why should we fulfil the wishes of others, if we don't wish for anything from them?

The answer is that by fulfilling the wish of others, we get the power to renounce our wish. If we go on thinking about our selfish motives only, the power of renouncing our wish will perish. Therefore we shall become independent, if we go on helping and serving others. While living in the world, to become independent means to achieve salvation. Even here is the mortal plane conquered by those whose mind is established in equanimity; since the absolute is free from blemish and equanimous, hence they are established in the eternal. (V. 19).

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥

Those, whose mind has become steady in a state of equability, have conquered the world in their life time. Now the question arises—what is the state of equability? The state of equability means not to feel happy or dejected by favourable or unfavourable acquisition. There should be neither pleasure nor pain. If we remain steady in all circumstances, it means we are victorious. But if the desired and undesirable circumstances affect us and make us unsteady, it means we are defeated. When will they not affect us? They will not affect us, if we don't live in the world for ourselves, but we live for the world. By living like this we shall get elevated from the world.

We have got this body, power, ability and understanding etc., from our parents. Therefore, we should utilize these things to serve them without any selfish motive. We have to live not for us but only for them. If we don't live for us, their good or bad behaviour will not affect us, because we don't live to get good behaviour, we don't live to get anything favourable for us. We live to serve them, to comfort them, to make them happy, to do good to them and to relieve them of the worldly distresses. We should do all this for

others by actions as well as feelings. Now the question may arise that we shall be unhappy by doing so. The answer is that we shall be unhappy only if we desire anything from them in return and they don't satisfy it. If we don't have any desire and they don't satisfy it, how can we be unhappy? We are unhappy only, if we have any wish and they don't satisfy it.

Question:—If we serve others, but they give us trouble, what should we do?

Answer:—If they give us trouble, we shall attain the state of benediction very quickly. By serving others, there is renunciation and we attain the state of benediction, while the troubles inflicted by others destroy our sins. The destruction of the sins purify the inner sense. Thus we are doubly benefited. Our duty is to give comfort to others and to satisfy their desires, not to get comfort and to get our desires satisfied. In order to satisfy the desires of others, two points are important. The first is that their desire should be just and the second is that it should be within our power to satisfy it. If their desire is just, but it is not within our power to satisfy it, we should express our inability and ask for pardon. But if we have got the power, we should satisfy their desire.

Thus live in the world like the leaves of a lotus-plant. The leaves of a lotus-plant, unlike a piece of cloth don't get wet, water does not adhere to them. In the same way if we live in the world not for us, but for others, we do not get wet viz., we do not get entangled in the world. The question may arise that the leaves of a lotus-plant also get diet from the water. The answer is that you will also get the bare necessities of life from the world. The purpose of getting bare necessities to maintain the body should be to serve others, they should not be for us. The things acquired

from the world should be used in the service of the world. We should totally give up the idea of getting anything from others. In this way by serving others we shall get out of our old debt and if we don't want our desires to be satisfied by them, we shall not be newly indebted to them. On the other hand if we don't serve them, we shall continue to be indebted to them and if we continue our desires to be satisfied, we shall run into new debt.

We grieve at the death of a man because of two reasons. The first is that we have got comfort from him but we have not given comfort to him and the second is that we hope to get comfort in future. Had we neither got comfort from him, nor hoped to get comfort in future, we would not have grieved at his death. If a man, with whom we have no affinity, dies, we are not grieved. Similarly, if an old relative of ours dies at the age of ninety or a hundred years, we are not grieved at the death because we do not expect to get any comfort or services from him. People even say that his death, like a marriage, is an incident of great rejoicing. On the other hand, we are grieved at the death of a youngman of twenty or twenty-five because we hope to get comfort from him: 'Hope is the main cause of grief. Hopelessness is the main cause of comfort.'

आशा हि परमं दुःखम् नैराश्यं परमं सुखम्।

Therefore without having any hope from others, try to fulfil their hope. When a youngman died at the age of twenty-five, we expected to get something from him. Had we not expected anything from him, we might have not grieved. Take an example—Suppose a youngman fell ill at the age of fifteen and we served him to the best of our power for ten years upto his age of twenty-five and then the physicians and surgeons declared that he could not escape death in anyway. We are not grieved at his death because we had

lost hope of getting any comfort from him and we have got out of our old debt by serving him. Therefore, we are grieved neither at one's death nor separation, we are grieved because of the comfort which we expect to get from him. This expectation is the cause of grief.

If we live in the world for serving and comforting the world without expecting any return, it means that we have learnt the art of living in the world and we are emancipated. The desire to take is bondage. Our intellect has reversed because we think that we shall be happy, if anyone serves us. Actually we shall not be happy but we shall get into debt and a debtor can't attain salvation, while even a sinner can attain it. The debtor can go out of the debt only if the creditor excuses him from making the payment. So long as we owe anything to the world, we can't attain salvation. Therefore, the method to get out of our debt is to reciprocate their service and also do new service to them.

Question:—You may say that by doing so, they will get into debt. So what to do?

Answer:—If they get into debt, you will have no bondage. If there is a businessman and he wants to close up his business totally, he should pay what he owes to others; and either get back or excuse the payment, his business will be closed up. But if he wants to get back the full amount which others owe to him, the business can't be closed up because he will have to give new goods to get back the money which others owe to him. By getting back the full amount we can not close up the business. Similarly, we cannot get out of our debt by taking the full share from the world.

If we close the account of receipt, then there remains only the account of payment we have to give to our parents, brothers, sisters, wife, sons and all other relatives. We have

to serve them all. Don't expect them to serve you or to give you anything. As soon as you wish to get anything from them, you get entangled. There is a rural saying "A man having desire has to call a loaded donkey as his father in order to derive him ahead".

A man having desire cannot be free. He has to degrade himself so much that he has to accept a donkey as his father because he has some wish, otherwise we are free and victorious.

Now let me tell you a mysterious point, pay attention to it. We can be and are devotees to God but we are not His slaves. If we don't want our desire to be satisfied by Him and we don't want anything from Him, He declares—'I am a servant of my devotees and they are the gems of my crown.' But when? When the devotees have no desire.

He says that the four types of devotees are virtuous but the fourth one, the 'Jñānī', the unattached devotee is His soul because he has nothing more to gain but worships Him desirelessly. The other three types of devotees namely the 'Ārta' (those who want to get rid of suffering), the 'Jijñāsu' (those who desire to acquire knowledge) and the 'Arthārthī' (those who desire for earthly possessions) want something or the other. If they want, God doesn't lack anything. He can remove suffering, can give worldly possession and can expand their knowledge. He has full power to award whatever the devotee wants but by having their demands the devotees degrade themselves.

God says that He goes on giving, but the devotees should not have any desire. I take the responsibility of the new acquisitions and security of the old acquisitions (IX. 22). But you should be beyond the anxiety of new acquisitions and the protection of the old acquisitions (II. 45).

What a fine promise God has made! Desire does not

lead to love but leads to bondage. Those who wish to get something or the other from each other are cheats and pleasure seeking and entangle themselves in worldly bondage. Therefore give up your desire and serve others. This is the real art of living in the world, this is God-realization through unattached action.

Brothers and sisters! I want to request you to live in your houses just like a gentle traveller, who stays at a house. He uses the food, the place and the clothes etc., spared by the inmates of the house. But if there is any danger of fire, thieves, robbers, disease etc., in the house, he is the first to face them because he has got water, food, clothes, place etc., there. He thinks that it is his duty to serve the inmates of the house. Such a person who does his utmost to serve others but has no desire, does not get entangled. He gets entangled only if he has any desire to get anything. Therefore, brothers! serve others. We should take a little food and water to keep body and soul together, because without being alive we cannot serve others. Therefore, we have to take the bare necessities of life such as water, food and clothes not for our own comfort, but to serve others.

There was an old saint with us who used to say that we should live in the world like a rubber ball which goes on jumping and does not adhere to any object. Don't become a ball of wet clay which adheres to any object it touches. This is the real art of living in the world. It can't lead to bondage, emancipation is self evident in it. This emancipation is called salvation or benediction.

Nārāyaṇa! Nārāyaṇa!! Nārāyaṇa!!!



Immediate God-realization

The key to immediate God-realization is to have the only desire for God-realization. We think that like other worldly activities, we shall attain God-realization by making efforts. But it is not at all applicable for God-realization. God permeates every place, thing, time and man. To attain that essence the inner desire is a must, because the Supreme-Essence is neither to be created nor to be changed. He is the same everywhere all the time. The Supreme Spirit (Paramātmā) has His full existence where you say 'I am'. Therefore, we can attain Him by mere desire. Nothing in the world except the Supreme Spirit can be achieved merely by desire. The worldly things can be achieved by the combination of the three things—desire, effort and luck. Suppose we want money. To get it we should have desire, make an effort and have the luck, then and then only we can get it.

But God-realization can be attained by mere desire. Desire will automatically lead to effort, though the attainment of the Supreme Spirit (Paramātmā) does not depend on efforts; it is not the result of an action. Whatever is created by action is perishable. The Supreme Essence is neither born, nor attained by action nor is perishable. He is the same. We should have only the desire to attain Him without having any other desire.

Time and distance are not obstacles to God-realization. The desire to get the materialistic things is the only obstacle. We are connected with the world only because we want our desire to be satisfied by the world. If we give up this desire, our affinity with the world will break up, and as soon as we break up this affinity, we attain the Supreme Spirit. He is already attained, but He can't be experienced because of our affinity with the world. By having desires and making

efforts we can achieve worldly things but even if we achieve them they have no value for the Self.

What seems acquisition, will perish and you will get nothing but deception. You will be deprived of God-realization. The time and the human body will pass away. The man has great desires to acquire things which he lacks. He has established the principle that the worldly progress is a great asset but it is a wrong conception. If we attain the position which we could not attain earlier we think that we have made great progress. If I become rich or learned or famous, the people will say that I have achieved much by becoming a millionaire or a scholar or a man of reputation and honour from an ordinary man. The so-called progress is merely an illusion because in the spiritual world wealth, knowledge, reputation and position actually have no value though they seem to be important to the worldly man. But if we attain God Who is omnipresent, it is our bravery. He Who is ever existent can never be non-existent.

You are different from the material world. You always remain unchanging and unaltered, while the world is changing all the time. The childhood, the youth, the old age, the sickness, the health, the poverty and the riches all change but you always remain the same. The material world cannot live with you and you cannot live with the material world. No one including Brahmā, the creator of the world has got the power to live with the world. The world also cannot live with them. You are not established in the world. There is a contradiction between riches and poverty, sickness and health and childhood and youth. So how can they live together? Similarly you exist and the world always changes. Therefore, how can you, the unchanging live with the world, which is always changing? You are not established in the world, you are established in the Supreme Spirit

(Paramātmā), because you always remain the same, while the childhood, the youth and the old age all change.

When God is always established in you, how is it difficult to attain Him? It may be difficult, if you have to do any action, but you have to do nothing. Therefore, there is no question of its being difficult or easy. If you feel that this is a fact which cannot be denied, why do you not accept it? You yourself have created an obstacle. You don't care to understand and accept this fact. Santadāsa says that in the world there are two kinds of people—the one like an owl and the other like a crow. They are neither worried about their being drowned nor have a desire to swim.

Our condition is like a crow and an owl because one can't see in the night and the other can't see in the day light, and we see neither at night nor in the day light. The moment we have a keen desire for God-realization and think what to do, where to go, whom to ask and how to attain Him, He is attained, because by having this keen desire we get rid of other desires. So long as there are other desires, it means that our desire for God-realization is not supreme. To attain the Supreme Spirit at least we should have a supreme desire. Nothing can stand in comparison with Him.

Question:—Is the desire to be made or is it self evident?

Answer:—The desire for God-realization is self evident but to arouse it you have to give up other desires, because you have caught them. By having the only aim of God-realization and by giving up other desires, the desire for God-realization will manifest automatically. You have to give up the worldly desires which you have. Did you have the desires, which you have today, fifty years ago? You did not even know these desires. It means that the desires don't stay, they always change and perish but you catch the new ones.

By having worldly desires you can practise remembrance

and worship of God, You can make efforts but that is a long way which will take more time. In that case God will not be realized immediately. It may take two, ten or even more life times.

Question:—Can God be realized without having the supreme desire?

Answer:—No, He can't be. If there is a little desire, God-realization will take a lot of time. This is why we have not yet realized Him. The brothers and sisters who have association with the good have at least a little desire for salvation. If we give a serious thought, we find that there is no creature without having a desire for salvation. The birds and animals and the men who lead a beastly life don't know it, otherwise all the creatures want to attain that eternal essence. The criterion is that all the creatures want to live continuously. Does anyone want to die? The Supreme Spirit always lives. How can the body live continuously? Does anyone want to remain ignorant? Everyone wants knowledge. Does anyone want to remain sad? All want to be happy. Therefore, 'Sat' (Truth) means to live for ever, 'Cit' (Knowledge) means to know and 'Ānanda' (Bliss) means to be ever happy. Therefore, the desire for 'Sat, Cit, Ānanda' (Truth, Knowledge, Bliss) is a spontaneous desire. Can it be destroyed? No. This desire is not satisfied because you have caught other desires. As soon as you give up other desires, you will experience the eternal essence. Destroy the worldly desires altogether and you will attain God immediately.

Take Dhruva's example. He did not attain God-realization immediately. Even after realization, he was not happy, but he felt sorry by thinking that he had committed a mistake by praying to God to grant him the kingdom. The result was that he had to lament. You will have to feel sorry and lament for the desires which you want to satisfy now.

Worldly desire obstructs the desire for God-realization. It is only harmful and not useful at-all in spiritualism. Tell me if it is beneficial in any way. So what will you give up, if you can't even give up what is harmful? The desire for accumulation of things for enjoyment and personal possession is the main obstacle. Worldly enjoyment is not so harmful as is the desire for it.

I did not know for so many years, that the main obstacle to God-realization is the desire for worldly enjoyment. After giving discourses for several years I came to know that the desire to get worldly enjoyments is the real disease which is an obstacle to us in having the supreme desire for attaining the Supreme Spirit (Paramātmā). This is the root cause of the misfortune; this is the seed of poison. Tell me if there is any other obstacle except this. You have association with the good and you also study the books. I have come to know this fact after several years.

Question:—How to get rid of the desire for worldly enjoyment?

Answer:—The best method to get rid of it is the firm determination, and a keen desire of your own to get rid of it. No method will be successful without it. You should be prepared to give it up and it can be given up soon by the method which I tell you. After reading books and listening to the discourses of saints, I have learnt several methods. A very simple method, which is useful for all the brothers and sisters whether they are educated or uneducated, young or old, is to have a desire to give comfort to others and to do good to them. By having this desire, the desire for worldly enjoyment will perish. Make an experiment and if you don't succeed, come and tell me. If you feel that it is not reasonable, tell me. Fortune is no obstacle to it. Blaiming your fortune is merely an excuse. It is a method to deprive yourself of the real benefit which you may get by making efforts.

Man has several excuses such as his fortune is not favourable, the time is bad, God has not been kind to him, he has not got a good guide and saints. But they are nothing but mere excuses to be deprived of the eternal essence. You, yourself have created these obstacles. Can God, the well-wisher of the entire creation, be so unkind as not to let us go to Him? If our actions and desire for pleasure are obstacles, we can destroy them, because we ourselves have created them. If we have not got a guide and saints, there is no need to get them. When God has given us this human body for God-realization, has He not given us enough stuff? God has endowed us with a large property in the form of true knowledge. By getting this true knowledge, there is no need of any guide, but if there is need, God Himself will have to come in the form of a guide, "*Kṛṣṇam Vande Jagadgurum*" because He is the guide of the world.

कृष्णं वन्दे जगद्गुरुम् ॥

Why do the saints and great souls live in the world? They should have died because they have already achieved what they had to achieve. They live only for us. We have got every right over them. If a son is having trouble in the presence of his mother, what is the utility of the mother's being alive? If the mother doesn't look after the child, she should die. She need not remain alive. Similarly, the saints and the great souls live in the world only for the benediction of creatures. Therefore, it is meaningless to say that you have not met any great soul. Where will they go? They will be forced to meet and guide you. Similarly, if you need a guide (Guru), he will come, God will send him. Such type of incidents have occurred several times. This is a fact. Therefore, our fortune and actions are not obstacles. For God-realization only a keen desire is necessary. That keen desire has power to burn all the other desires. This is a fact

which can not be denied. We have discussed these problems in the form of questions and answers, I have consulted books and I have thought over them.

I am never satisfied with the progress in the field of spiritualism. I have a desire to find out the new means and ways to achieve salvation early. I know that my desire is not excellent, But God has bestowed His exceptional benevolence upon me which does not let me cease, but pushes me ahead. There are several wonders to tell you. I have a weakness also that I should tell and explain only if anyone asks and wants to hear and understand, but that inner urge of mine is very keen.

Even if there is a single person to be prepared to attain God-realization, I will think that he has been kind enough to me, he has given me wealth, food, respect, reputation and comfort. If any person having the desire to attain Him comes to me and asks me the method, I shall feel obliged to him. To understand reality is the Discipline of Knowledge (*Jñānayoga*), to give comfort to others is the Discipline of unattached Action (*Karmayoga*) and to accept God as one's own and to love Him is the Discipline of Devotion (*Bhaktiyoga*). All the three disciplines are independent. You can follow anyone you like. I have talked, and discussed a lot over them.

You may say that you are unable to have desire for salvation. But actually it is not so. Even for an ordinary man there is a lot of scope to have a keen desire for God-realization. Everyone is a part of the Supreme Spirit (Paramātmā), therefore is complete. Don't lose heart. As soon as there is a keen desire, God is realized immediately.

Nārāyaṇa! Nārāyaṇa!! Nārāyaṇa!!!

Eternal Union with God

You accept that the wealth or money exists, but actually it does not exist. You say that the wealth is seen. It may be seen, but actually it does not exist. Can you see the wealth now? If not, it means that wealth has no existence because a thing which does not exist at a time, actually does not exist at all viz., the thing which exists at a time, how can it exist all the time? It can't. You have given existence and importance to it, so it seems to exist.

Think over it whether you can see the wealth every time. Is it seen changing hands or is it seen every time ? If you think over it you will come to know that the wealth does not stay in one hand, it always changes hands. In the past there was no wealth, and in future also there will not be any wealth. But God was in the past. He is at present and will also live in future. He does not change any place. Is there any doubt about it ? If there is no doubt how can you say that God is not seen, but the wealth is seen evidently?

The brother who has said that the wealth is seen, but God is not seen, is right with his own point of view, because God is not seen with these eyes. He can be seen with the eyes of a believer, but you don't want to see Him that way. The wealth, which you feel existing evidently, neither existed in the past nor will exist in future, yet you accept it as existing. But you don't accept the existence of God Who is always the same. Think a bit.

Numberless universes are being controlled by Him. It is a fact that He is ever living and you also accept it. But the wealth is short lived. You did not depend on wealth in childhood. But now you depend on wealth. At that time you depended on your mother. You could not live without her. At that time you did not depend on wealth so much

as you depended on her. But now you depend on the wealth. But this wealth never remains at one place or in one hand, it always changes places and hands.

This is everyone's experience that we did not possess this wealth in the past, nor shall we possess it in future. We shall not live with the wealth, neither will the wealth live with us. Even then we depend on the wealth. But God existed in the past, exists now and will also exist in future. He will live with us even after the body perishes. But how surprising it is that you don't depend on Him!

We can't be separate from God and He can't be separate from us. We have no power to keep apart from Him and even He has no power to keep apart from us.

The day God keeps apart from us, we shall become a different viz., a special God. Thus there will be two Gods. But it is not possible. God can't give up our company. We should depend only on God, because He has a free existence. We should not depend on those which have a dependent existence viz., which have no existence of their own. God does not live, neither can live without us because He is omnipresent. He is present in all the places, time, things and men. How can He leave me? If He leaves me, how can He be called omnipresent? Am 'I' not included in all? If we live, we shall continue to live in God. If we do not live in Him, where shall we go? Even if we achieve salvation we shall live in Him. We cannot live without Him, neither can He live without us. The main obstacle to attain Him is our dependence on others.

Listen carefully to what I say now, because this is something deep and special. Is there any doubt to anyone about the existence of the Self. Does it need any proof ? 'I' has its spontaneous and free existence. We may not know who 'I' am or what 'I' am, but 'I am' is beyond doubt.

It proves that 'I' existed in numerous life times, I exist at present and I shall also exist in future. I exist when I am awake, or asleep or soundly asleep. Did you ever doubt whether 'I' did not exist at any time from my childhood till my present age? It proves that I existed all the time. This fact is easy and excellent and is evidently everybody's experience.

We understand that we have our continuous existence which does not diminish, neither does it lack anything, how can any desire live in us? A desire is born only when we accept this mortal body as ours. By accepting our identity with the body and family and by accepting their deficiency as our deficiency, we create desire. If we don't identify ourselves with our bodies, we are ever living, while the bodies and the families always change.

There is always a change in childhood, youth and old age, disease and health. But I am the same all the time. You accept your change by identifying yourself with the body, but really you don't change. The childhood has passed away, but have you passed away? Therefore it is a fact that I live incessantly.

The main point is that I exist and God exists. God is never non-existent. He has been always existent and will also exist. The saints and the sacred books declare that 'always' will also perish but God will remain. The reason is that 'always' is also the name given to time. 'Time' is also an eatable like pulse and rice which is eaten by Him. Time devours everyone but God devours the time. It means that time is also destroyed by God but God always exists.

Now give a thought. Thou art (are), 'this is', 'that is', and 'I am'—These are the four things. 'I am' is different from the other three, because in 'I am' 'am' is used. If we do not use 'am' in 'I am', it may also be 'is'. 'Is' always

remains the same. There is no deficiency in ‘Is’. If there is any deficiency, it means it does not remain ‘Is’.

“What is real is eternal. He is eternal” (Gītā II. 26) and I am in Him. Only accept this fact, nothing more is to be done. It is merely a misconception that you will achieve something by doing actions, such as worship, remembrance, loud chanting, the association with the good, study of books, meditation and trance, and you can’t achieve anything without actions. You are burdened with the force of doing actions. You have established this misconception to the core that a thing can be achieved only by doing actions, not otherwise.

But I tell you an uncommon fact. In ‘I am’ ‘Am’ has its existence with ‘I’. But if you remove the sense of ‘I’ there remains only ‘Is’ or ‘Am’. That sense of ‘Is’ has its identity with the Supreme Power. After knowing this fact what is to be done, what is to be known and what is to be received? Nothing, because He is beyond Place, Time, Thing and Person etc.

He exists everywhere. So I am not separate from Him. No one can be separated from Him. We have to achieve Him Who exists. We have not to achieve what really does not exist. If we try to achieve what really does not exist, it will be futile because what does not exist will always remain non-existent.

On the other hand we have to achieve the eternal essence that always exists. We are in Him and He is in us. This is everyone’s experience, ‘I am’ and ‘I am the same’; the state, the time, the union, the companion, the feelings all have changed. But have you changed? In the same way the whole world changes but the Supreme Soul (Paramātmā) remains the same. We are fragments of the unchanging Supreme Soul and not the changing world. We have caught

this body a part of matter (Prakṛti), by accepting it as ‘I’ and ‘Mine’. Actually it is not ours, it is of the matter. We have committed an error by accepting it as ‘I’ or ‘Mine’. We belong to the Supreme Soul. Do you understand?

Question:—We have understood but it is not fixed in the heart. How to fix it?

Answer:—As you are saying that ‘Swāmījī is’ and I also say ‘I am’. Therefore ‘am’ is weaker than ‘Is’ because ‘Is’ can be used generally for everyone, but ‘am’ can be used for a particular person. You say ‘I’, therefore you have to use ‘am’ otherwise there is only ‘Is’. He says ‘I am’ by identifying himself with the body. If the body dies, even then ‘Is’ remains.

Try to understand this point in this way. The waves rise in the sea, the sea is God and ‘am’ is the wave in God. If the wave in the form of ‘am’ is calmed down, the sea in the form of ‘Is’ will still remain. Our real self is not different from ‘Is’. Accept your identity with that ‘Is’. Even if you don’t understand it, you should accept it. Accept the fact that you have your identity with ‘Is’. Now you may practice remembrance and loud chanting you may study the sacred books and you may have association with the good, there is no difference in ‘Is’. Is there any obstacle in accepting it? ‘Am’ changes but ‘Is’ does not change. This is the quintessence of what I want to say.

This is a simple fact which can be understood by everyone. This is the knowledge of great saints and ascetics such as Sanaka, Sanandana, Vyāsajī Mahārāja, Śukadevajī Mahārāja etc., and even of Brahma, the creator of the universe. There can be nothing more advanced than this knowledge. ‘Kaivalya Jñāna’ the perfect knowledge is nothing beyond this. In any religion there neither is, nor will be, nor can be anything more advanced than this. This is

such an easy fact that even an uneducated brother or sister can understand it. I call it lofty so that you may value and respect it, that you have got such a possession which was not available quickly to me even after having good company, practising spiritual discipline and studying sacred books for several years.

Now I tell you another point. Don't get perturbed, if you can't remember this fact all the time. You should remember this point always, but if you don't remember it everytime, you need not worry. Do you remember your name all the time? But whenever anyone asks, you immediately tell it without any doubt. Similarly you may not remember this fact all the time, but after thinking over it you will realize that this is a fact. It proves that this fact is not obliterated, there is no error in accepting it.

It will be regarded as an error if we reject this fact. For example you are called by the name Hariprasāda and you accept it. But if you reject this fact and say that you are not Hariprasāda, this is an error. If you don't remember it, that is not an error at all. If you reject this fact, it means that you have committed an error. Even if you don't remember the fact throughout the day and the night, the fact will remain a fact. How can such a lofty, fine and firm fact perish? By accepting it you are relieved of the worldly distresses.

Nārāyaṇa! Nārāyaṇa!! Nārāyaṇa!!!

Respect Your Experience

There is bondage because you don't pay attention to your experience. All of you may not possess thousands and millions of rupees equally, but all of you have got your experience. If you respect it, you may attain eternal joy. You commit an error because you don't regard it as valuable and important as you regard money, silver, gold, diamonds and emerald.

लाली लाली सब कहे सबके पल्ले लाल ।

गांठ खोल देखे नहीं ताते फिरे कंगाल ॥

"All the people talk of rubies and they all have got them tied in the border of their garment, but they don't untie the knot, therefore they remain poor."

I tell you to untie the knot as I have heard from the saints and the great souls and have read in the sacred books. This is a fact. According to Patañjali Mahārāja the scriptures, Vedas, reason and experience are the three criteria to prove the truth. The fact that I am going to put before you has been said in the sacred books (the scriptures), is reasonable and is proved true by experience. This is everyone's experience that you accept that you are the same what you were in childhood and will remain the same till your death. This is clearly visible. It is also dimly visible that you also existed in previous life-times and you will also live in future if you are born. It means that 'I' live incessantly and the bodies change. There is no obstacle at all in my incessant existence. I don't change at all with the change of bodies. The body changes all the time, there is no moment when it does not change, but 'I' who lives in it does not change even when infinite ages have passed and numerous Brahmadevas have changed. Therefore don't identify yourself with your body, separate them. To identify them is ignorance and to perceive them as separate is metaphysical knowledge.

You know that you are the same as you were in your

childhood. In the language of the sacred books, it is called, “Pratyabhijñā” (knowledge acquired by studying the scriptures). The same knowledge is known as “Tattvamasi”— Thou art the same, viz., Thou art God. This is the sentence of the greatest and the highest truth and this is even a layman’s experience. We have to stick to it that whatever changes is not ‘I’. Disposition, states, incidents, circumstances, persons and things all change but I don’t change. I am the Looker on of the changing scenes. One who does not change can see the changing scene. Therefore I live forever, but the body changes continuously. I am the same but the body is not the same. Similarly God is the same today as He was in Satyayuga, Tretāyuga, Dwāparayuga and infinite other ages. God will remain the same after the passage of infinite ages. Therefore I and God are the same in essence, while the body and the world are the same in essence. The body and the world both are made of the five subtle elements earth, water, fire, air and ether. The world has identity with the body. The body can’t be separate from the world. It is even beyond the power of Brahma to separate the body from the world. The world and the body are made of the same element. Physical bodies have identity with physical bodies, subtle bodies have identity with subtle bodies and causal bodies have identity with causal bodies. We are the portion of God. Lord Kṛṣṇa declares: “The soul in the body is an eternal portion of Myself” (XV. 7).

ममैवांशो जीवलोके जीवभूतः सनातनः ।

In fact you have no identity with the body. But you have accepted your identity with it. On the other hand you have identity with God, but you have accepted yourself as different from Him thinking that you are here but you don’t know where God is. This is an error in assumption. How can the body be identified with you? You don’t change but the body

changes. The world changes but God does not change. Therefore you and God who are unchanging are one, while the changing world and the changing body are one. This knowledge in every man is self evident and can't perish.

As the world and the Supreme Soul (Paramātmā) are clearly two different entities, in the same way our body and I (ourselves) are two from the very beginning and will remain two forever, they can't have identity. Therefore God in the Gītā has declared: 'Know that both Prakṛti and Puruṣa are eternal' (XIII. 19).

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।

By saying so He guides us to know the two and further He tells what is the result of knowing the two. 'He who thus knows Puruṣa as qualityless and matter full of qualities, however he may be acting, does not get rebirth' (XIII. 23).

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥

Man does not give importance and regard to this fact that he is different from the body. By rejecting this fact and by identifying himself with the body he is in bondage. No one can ever identify himself with the body. This fact has been pointed out by God to Arjuna in the beginning of His teachings in the twelfth couplet of the second chapter: "It is not so that I was not in the past nor is it that you and these kings were not in the past nor is it that all of us will not be again in future" viz., you, I and these kings live incessantly; only the bodies die. We don't die with the body. If we respect God's preaching and our own experience, we can be relieved of the worldly distresses immediately.

The body and the world have identity, while I and God have identity. There are differences on this topic, how I and God are one. Dualistic worshippers accept that they are one because they belong to the same class, while the non-dualistic

worshippers accept that they are the same in form or self (Swarūpa). But all accept the fact that they have no identity with the world. All the philosophers agree that we have not the least affinity with the world. None of the great men like Śaṅkarācārya, Vallabhācārya, Rāmānujācārya, Nimbārkācārya, Madhwācārya, etc., have accepted their identity with the body. The relationship between the spirit (Ātmā) and God (Paramātmā) has been described by different names such as dualistic (Dwāita), non-dualistic (Adwāita), special non-dualistic (Viśiṣṭādwaita), pure non-dualistic (Śuddhādwaita), dualistic non-dualistic (Dwaitādwaita), dualistic beyond thought (Acintyabheda) etc.

But there is no difference in this opinion that the spirit has a close affinity with God whether God and the spirit are two or one. We should accept the fact to which they all agree. We have no identity with the body and the world but we have identity with God. He is ours. This is real knowledge. We have to hold this opinion steadfastly. There is no obstacle to hold it.

When the body gets comfort, we feel comforted. When the body gets respect, we feel that we have got respect, we accept its praise as our own praise, and its calumny and ignominy as our own calumny and ignominy. But the fact is that even if the body is ground to pieces, you are not affected at all. One day the people will burn this body, but the self (soul or spirit) will not burn at all, the self will not perish. There is no effect of ignominy, calumny and pain on us. There is no effect, even if the body is broken into pieces. Therefore, it has been declared in the Gītā that ‘even a very big pain cannot move that man’ (VI. 22).

The body can suffer, the body can even become unconscious, but you can't suffer. It is the state of great bliss. By getting money you can never get such a joy. We give

importance to money, but we don't give importance to this fact and experience. Have you any doubt in this belief that you and the body are two? Please don't feel pained or comforted by identifying yourself with the body.

Question:—How can we deny the comfort which is evidently visible?

Answer:—Don't accept it even though it is visible. You see your face in the mirror, but do you accept it as real? You know that it is merely reflection, not reality. In the same way don't accept the pains and pleasures of the body in you. Be kind, most gracious, by accepting this fact.

This body is seen just like your body in a mirror, but actually it has no existence. If you and the body had been one, you would have lived with the body here or the body would have gone with you. But the body lies here and you leave it. It proves that you and the body are not one. As I am sitting in a house, it means that I am different from the house. I go out but the house remains here. I have separate existence without the house. So how can I have identity with the house? We see the dead men and animals. Their bodies remain lying but the soul (Jīva) which lives in them goes away. It means that they are different. They have not become different only now but they were different in the past also. They have always been different.

नत्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

In this couplet there is the description of man's experience. The body and the soul (Ātmā) have been described as different. From the beginning to the concluding part of this topic viz., upto the thirtieth couplet God goes on describing the same fact, because this is the main fact. God started his preaching with this fact and said that the body is ever changing while the soul never perishes. By knowing this fact we can't be distressed. Why should we

be distressed, if the perishable perishes and the imperishable remains imperishable? Why should we be grieved?

God pervades everywhere in the world but He has no affinity with it. Even the topsyturvydom of the whole world can't have any effect on Him. Similarly, you are also the eternal and imperishable portion of the Supreme Soul (Paramātmā). So if your body perishes, you will remain the same. You have to face birth and death because of your contact with these attributes (XIII. 21).

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥

As soon as you detach yourself from these attributes, you get rid of birth and death. This is a fact. You are ever existent and the body always changes. This is a simple fact. Don't assume that this fact does not stay though it is understood clearly after hearing and your heart also accepts it.

This fact can't perish because it is true whether you remember it or not. First you did not pay attention to this point, but now you give heed to it. This is the only difference. But the fact is the same all the time, whether you remember it or not. Now you see this pillar, but when you go out you don't see this pillar. Has the pillar perished? The fact will always remains true. Then the question arises—What is the obstacle? The obstacle is that you are getting comforts from others. This is the main obstacle. If instead of getting comfort from others, you start giving comfort to others, you will get eternal joy.

The main obstacle to the realization of this fact is the desire to get money, comfort, praise and respect etc. You can't get money, comfort, praise and respect merely by having a desire. Even if you get them, they can't stay with you. If they stay, your body will perish. Your separation from them is certain. The desire to get them leads to nothing but loss. If you can't give up such a pursuit of loss, what else will you give up?

Nārāyaṇa! Nārāyaṇa!! Nārāyaṇa!!!



God-realization without Actions

Pay special attention to the fact that what we call salvation or benediction or God-realization is self-evident. That is not attained by doing actions. All the things of the world belong to Matter. So they change every moment. There is nothing but change in them. All of them can be acquired by actions.

Whatever means you adopt or whatever efforts you make to experience that essence are proper and approved by the sacred books. But there is an excellent and subtle fact that the essence is self-evident. That is not attained by actions. Pay special attention to this fact. I have got this fact from the saints after numerous years. It has benefited me immensely. Therefore, if you pay attention to it, you will also be benefited a lot.

We accept that God pervades all the time and everywhere. If God pervades all the time, does He exist now or not? If not, how can we say that He pervades all the time? This is the first point. The second point is—if He pervades everywhere, is He not here? If He is not here, we can't say that He is everywhere. It means that He exists even now and here. The third point which needs your attention is that God pervades in all the things whether they are inert or sentient, stationary or moving. Inert means without life and sentient means with life. There are two kinds of the sentient—stationary and moving. God pervades in all creatures whether they are the meanest or the vilest or whether they are ascetics and saints. God pervades completely in the purest and the impurest persons and even in hells. If He is in all the things and persons, is He not in us? If He is not in us, we can't say that He pervades in all. The fourth point is that God belongs to all the people whether they are sages or householders, brothers or sisters, belong to a high

caste or to a low class. It can't be said that He belongs to a particular person. God belongs even to the vilest as He belongs to the greatest souls. This is something different that a vile man may not experience Him because of the impurity of his inner sense. But God also belongs to him. God is not partial to anyone; He belongs to all. Even the vilest person has as much right over Him as the greatest soul has. There is no absence of the Supreme Soul (Paramātmā). He has not the least partiality with anyone and neither can He have. Therefore He belongs to all. All this proves that if God belongs to all, He is mine; if He exists in all, He is in me; if He pervades everywhere, He is also here; and if He pervades all the time, He is present even now. He remains the same without any change. He can't be attained by actions. By paying attention to these four points the fact is proved that the Supreme Soul is ever attained.

Now pay attention to this special point. We worship God, we have practice of constant remembrance, and loud chanting. We study the sacred books such as The Rāmāyaṇa, The Bhāgavata and the speech of saints. But we have the feeling that we can't attain Him now. We shall attain Him sometime in future. We have not purified our inner sense; we have not got the qualifications to attain Him. Therefore, we can't attain Him now; we shall attain Him in future. This assumption is a great obstacle to God-realization. The strivers think that they are moving towards God but actually they make effort to go away from God, because they think that they can't attain Him now. They will attain when their inner sense will be purified and they become capable and deserving. This assumption is a great obstacle to God-realization. I am not able and deserving, may be true. But is God so weak that He can't be attained by a person who is not able and deserving? If it is so, it is useless to call

and accept Him benevolent. God has declared Himself in the Gītā the unattached friend of all created beings (V. 29).

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥

Therefore, is God not the unattached friend even of the vilest? Certainly He is! Whatever virtues or vices I may possess, is God not my friend? If He is partial, can He be called God? A mother is ignorant and has partiality for her son but she also pays special attention to the son who is unworthy. Therefore, how can it be that God, the Mother of Mothers is not benevolent to you? It is impossible for Him not to be benevolent.

Therefore while worshipping and meditating, pay special attention to this point. While practising constant remembrance think that God pervades in the tongue, name, breath, mind, intellect, inner sense, body and everything else. By feeling His full existence in all the objects, practise constant remembrance—Rāma! Rāma! Rāma! Rāma! He is full to the brim. The question may arise, if He exists everywhere all the time, what is the need of the practice of constant remembrance?

The answer is that we practise constant remembrance because we are not contented without His remembrance. Have you not heard about the sages Sanaka, Sanandana etc.? All the four brothers are metaphysicians. One of them tells divine stories, while the other three listen to him.

Why do they tell stories of God?

“Even the ascetics who have become free from all bonds by means of knowledge (Jñāna) and who dwell in themselves adore Him without having any desire because He possesses such virtues which attract the creatures towards them” (Bhāgavata).

आत्मारामाश्च मुनयो निर्गन्थाप्युरुक्रमे ।
कुर्वन्त्यहैतुकीं भक्तिमित्थंभूत गुणो हरिः ॥

God is such that man can't live without adoring Him. We cannot get so much of bliss and relish anywhere else. Such a bliss has neither been, nor will be, nor can be attained. Therefore we adore Him. Don't have the feeling that we can buy God by means of adoration. God is attained by His own grace. We should practise constant remembrance of God and loud chanting with undivided love for God, because we have attached ourselves to the world. We have committed an error by loving the worldly people and material things. To amend that error we have to practise remembrance, worship and meditation etc. God is not subject to remembrance, worship or meditation specially. He declares, "It is not possible for anyone to see Me by Vedas or by austerity or by charity or by sacrifice" (XI. 53).

The Upnisads declare that God is not attained by a lot of study and scholarship. "Nāyamātmā pravacanena labhyah". By hearing a lot you may get knowledge of the sacred books, but can't realize God. Lord Kṛṣṇa says in the Gītā: Even after hearing no one knows it (the self) really (II. 29). "Śrutvāpyenam veda na caiva kaścit".

Don't take the opposite meaning that it is bad to study the sacred books and get knowledge or to have association with the good. The point is that by these means you can't buy and control Him. We can keep a thing under our control by paying its full price, but it is not applicable to God. God can't be realized by actions, but He can be realized by His grace.

There is also a method to keep God under control. The method is to surrender yourself to Him. It is not possible to attain Him even by spiritual discipline. Surrender yourself to Him without depending on body, mind, tongue (words), learning, intellect, authority etc., at all. By surrendering yourself to God you can make Him dance. God will be under

your control. But if you want to control Him by means of spiritual discipline, remembrance, loud chanting and knowledge of the Gītā and other sacred books and being proud of them, it is impossible. He depends on His own benevolence. One who surrenders himself to Him is endowed with His benevolence. He is so cheap that if you say, "O Lord! I am yours", He at once says, "Yes, my son, I am yours". By means of your study, intellect and ability you may develop your knowledge and purify yourself, but you can't realize God and control Him.

Remember this fact specially that God pervades everywhere all the time in all, belongs to all and is very benevolent. So He will shower His benevolence upon you surely.

Now is there any room for disappointment? As a child has got every right over the mother, because the mother is his or hers and if the mother looks here and there, by catching her chin he or she says to her, "Look at me only" and the mother has to look at him or her, similarly we may say to God that we are Yours, therefore look at us. The saints have said "I'll not see anyone else, neither let You see any other side". In this way God will keep Himself under your control.

The Merciful has a habit that He loves the one who does not depend on anyone else. Therefore, no one should be disappointed about God-realization. No one needs to be disappointed whosoever he may be and whatsoever qualification he may possess. Whether you believe the fact or not, you have to practise constant remembrance, meditation and loud chanting etc. But you should understand it well that you can't control Him by these means. You can control Him only by giving yourselves to Him. You are distressed because you have surrendered yourself to the world. If you surrender yourself to God, you will get eternal joy without any doubt.

Whatever I have said is approved by the sacred books. You can't keep God under control by your actions and ability, because if you control Him by actions and ability, it means He is weaker viz., less valuable than these things. If you want to buy a thing for a hundred rupees, it means its price is less than a hundred rupees. But if it costs a hundred rupees for the shop-keeper, we can buy it only if we pay more than the cost viz., if we pay more than a hundred rupees. Similarly if we want to buy God with the power of our ability how can we achieve God Who is more valuable than our ability? Therefore, we can't attain God-realization by means of dispassion, renunciation, scholarship and greatness.

This is a wrong conception that God can be attained only by the people possessing these qualifications, not by us who are ordinary men. If you feel uneasy for God-realization and may not live without Him, the great scholars and ascetics will keep on lamenting and you will attain Him earlier. If you can't live without God, God can't live without you. Therefore, no one should be disappointed in God-realization, nor should anyone have hope to acquire material things from the world, because no one can acquire things from the world only by having hope. Even if they are acquired, they will not stay. If they stay, your body will perish. The material world neither exists now, nor did it exist in the past nor will it exist in future, while God pervades now and will also pervade in future; He is never non-existent—this is an established truth. Therefore, God Who is eternal, incessant and omnipresent can be realized without actions.

Nārāyaṇa! Nārāyaṇa!! Nārāyaṇa!!!



Necessity of Remembrance

Kindly accept a fact which I tell you. All of you know it, so there is nothing new. Can anyone say that he did not exist in the past, neither does he exist at present, nor will he exist in future? This is not a question about the body. The body did not exist before birth and will neither exist after death. But does anyone feel that he did not exist in the past or will not exist in future? No one has ever experienced that he did not exist or does not exist or will not exist. You may not know what you were, what you are and what you will be, but you have no doubt about your existence. You always have the feeling that you do exist.

You say, "I am". 'This state of your being or existence never perishes.' What is real is eternal, it never ceases to exist. There is no shortage in it. So there is no desire. There is a desire only if there is a shortage. Otherwise it is always the same. It has nothing of its own, even the body which is called its own, because how can the body which is perishable be its? It is ever existent without any change and shortage. So what remains to be done, to be acquired and to be known in that state? It is fact but you have to acquire more, you have to do more and you have to know more. Now pay attention; you don't get established in what really exists, but you get established in the body which changes every moment. The result is that there remains something to be known, to be done and to be acquired.

You also know that the body changes every moment, it never remains the same. Had it remained the same, the body of childhood should have remained now. But it is everyone's experience that the body is not the same as it was in childhood. This change has not taken place on a particular day, in a particular month or year. It has changed

everyday, every month and every year. Not only this but it has changed every hour, every minute and every second. Therefore, body is nothing but the name given to the heap of change. The heap of change means nothing but merely change. Is there any doubt about it?

The objects are seen by dull intellect. Actually the objects and the things don't exist, there is only the activity of change in them. When the fan moves, it seems as if it is circular, but actually it is not circular. Similarly, the objects are seen because of the rapid change. This body is seen. It changes more quickly than the time taken by saying the word 'Is'. There is a continuous change in the body but you remain the same without any change. Your eternal existence is called 'Is'. But when you identify yourself with the changing body, then desires, wishes and ambitions are born. This is the cause of misfortunes.

I live permanently. If I had not lived permanently, why should I have undergone much suffering for the actions done in the past? We are suffering for our past actions. Similarly, we shall have to get the result of our present actions in future viz., in the next birth. But we have to suffer because of our identity with the body. If we had not identified ourselves with the body, the actions of the past would not have affected us. Similarly if we don't identify ourselves with the body now, we shall have not to suffer in future. Without identifying ourselves with the body we don't experience any shortage in 'Is'. It is the same. Therefore having that sort of experience great men have said that the real always exists and the unreal has no existence. But the unreal is seen clearly while the real is not visible.

'है' सो सुन्दर है सदा 'नहीं' सो सुन्दर नांहि ।
'नहीं' सो परगट देखिये 'है' सो दीखे नांहि ॥

How to see the real?

The real is the looker-on of all the objects. The eye sees all the objects, but it can't see itself. The means by which we see all the objects is the eye. Similarly we can't see that 'Is' which is the looker-on of all the other objects. That 'Is' is the same. You should accept this fact. You say that you are not experiencing it. So you should develop curiosity to have that experience, get uneasy, go on practising constant remembrance of God, 'Rāma! Rāma!' and at the same time have a feeling that 'Is' is also present at the place where you practise constant remembrance.

Kindly accept the fact that 'Is' exists all the time, at all places, and in all. Don't accept that He is away from us, we shall meet Him only when He comes or we go to Him. This type of assumption is wrong. You think that you are approaching Him, but actually you are increasing the distance between Him and you. You are strengthening your lack of affinity with Him. You practise constant remembrance 'Rāma! Rāma! Rāma!' by assuming that He will not be attained now. Kindly give up this assumption. You may accept that you are not experiencing Him. But you should accept that God exists in 'I am' and He is in the mind, intellect and tongue. He is at the place where you are practising remembrance 'Rāma! Rāma! Rāma!' and he is also there where you are hearing His name. You are not able to understand and see Him but He exists undoubtedly because the saints and the great souls have said so.

Therefore, practise constant remembrance 'Rāma! Rāma!' by accepting 'Is' and you will experience Him quickly. But have a keen curiosity, until you have such an experience. Don't give up constant remembrance 'Rāma! Rāma!' because in the world there is no other support. After the death also we say— 'Rāma Nāma Sat Hai.' (The name of God is real); the body is unreal. Therefore go on practising

‘Rāma! Rāma! Rāma!’ God pervades everywhere in the sounds R, A, M, in the tongue, mind, pulsation, thinking, intellect and ‘I’ness to the full. He dwells in all and all dwell in Him. Therefore He is called ‘Rāma’.

This method of practising constant remembrance is of a high standard, but is very easy. I met a brother suffering from paralysis. He could not speak anything except ‘Rāma! Rāma!’. I had also met a brother in Calcutta, who could also not speak any other word except Rāma! The name ‘Rāma’ is very easy to practise and gives comfort, consolation and peace in this world as well as in the next world.

Accept this fact told by me either by reverence or belief or reasoning or experience or understanding. But accept that God pervades everywhere, in all the persons and things and He is ours and is the friend of all. Only He is ours. The great error that a striver commits is that he thinks that he will attain Him after adoring Him. Expectation to realize Him in future is the main error and obstacle in realizing Him. Having belief in either the sacred books or the saints or anyone else, accept the fact that God is already attained though He is not visible to us. We have not experienced Him but He is. Don’t accept His absence. To experience Him, practise constant remembrance ‘Rāma! Rāma! Rāma!’ day and night, then see how soon you experience that eternal essence. The saint named Dariyā says that if a living being wants to attain salvation, he should practise remembrance of ‘Rāma’ (God). He will attain salvation like the man who reaches a village if he continues to walk along the path.

Nārāyaṇa! Nārāyaṇa!! Nārāyaṇa!!!



Belief and Experience

There are two very simple and easy facts. One of them is felt by reverence and the other by experience. The fact which is felt by reverence is that God always pervades everywhere without any change. Several ages pass away, several Brahmās (the creators of the world) change, but the Supreme Essence remains the same. The fact which is felt by experience is that the whole world is kaleidoscopic, it is changing every moment and is turning to naught. Thus there are two facts.

(1) God Who is ever attained is steady and there is no change in Him. What is steady and unchanging, that ‘Is’ is the essence. He pervades at all times, in all places, things and creatures. He is already attained to all. That is something different, if you don’t turn your eyes to Him, otherwise He attained and pervades in all to the full. He exists whether you turn your eyes or not, whether you accept His existence or not, whether you know Him or not. ‘Is’ always exists, Sundaradāsa says—What is real is eternal. You will have to believe that the essence is attained and then He will be seen and experienced. This is something of the belief.

(2) The fact which is felt by experience is that the world is kaleidoscopic, transient and illusive. It seems to exist but is actually flowing. A man may think that a particular person has got money, praise, respect. But actually he has got nothing, that is merely an illusion. What he thinks to attain is actually flowing, is not attained. If he had attained what was to be attained, there would have not been the desire to attain more. This is the criterion. So long as there is desire to acquire, it means that he has not acquired the real thing. The Gītā declares, “Anyone after acquiring that attainment can’t consider any other attainment as greater” (VI. 22).

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥

This is an established fact that as long as you have a desire

to acquire anything—money, respect, health etc., it means that you have not acquired the real thing. If you attain it, the desire to attain anything more is pacified forever. Nothing remains to be attained. What seems to be attained has actually not been attained, because it is non-existent and is an illusion. But the problem is that the people give more importance to the illusion than the reality.

What is the solution of this problem?

The solution is that we should have a firm belief in what is really attained. So much of experience we have got that I have existed always and will exist always. I am the same what I was in boyhood. The body, the mind, the emotions, the senses, the time, the events, the actions and the circumstances, all have changed, but I am the same today as I was in the past. Vedāntic Philosophy believes in the eternity of the Self, and gives a very strong reason that ‘I am the same.’

Two men, an elderly and a young one had met several years ago and again meet. The young man asks, ‘Grand Father, do you know me?’ The elderly man answers, “Brother, I don’t know. Do you know me?” The young answers, “Yes, I know. We had met at that time and talked about these things. You could not recognize me because of a lot of change in me”. The old man agrees and says, “Well, you are the same?” The young man says, “Yes, I am the same”. The old man also agrees and says, “You are right, brother, I am also the same.” The young man asks, “How are you? What is your condition?” The old man answers, “I am in great difficulty, I don’t have good income.” The old man asks, “How are you?” The young man replies, “I am in prosperity because I have a roaring business.”

Think about the two gentlemen. The conditions and the circumstances of both of them have changed but they are the same. There is a lot of difference in their conditions and circumstances. The conditions and the circumstances don’t stay with you. You are different from circumstances, conditions, actions and events. They all change, so they are

merely illusive. To accept them as true and permanent is the cause of all misfortunes.

The question may arise whether this “Pratīti” seeming existence (illusion) is real or unreal or different from the two. There is a lot of difference in the opinion of different philosophers but there is no difference of opinion in the fact that it does not remain constant but it changes. How can we call it real because if it is real, it should continue, but it does not. Similarly how can we call it unreal because it seems to exist. Therefore in the Vedānta it has been called (*an Anirwacanīya*) indescribable or undefinable. It can neither be called real nor unreal, nor both. It is exceptional. Therefore, it is called indescribable because it cannot be defined.

Now the question arises how to accept Him as attained when we can't even see Him. There is a sentence in the Upaniṣads—By what means should we know the knower of all? As you see everything with the eye, but the eye is not seen. You can see only the reflection of the eye in the mirror, but you cannot see the eye-sense. The power of seeing is not seen. But by seeing the things and objects we accept that there is a power of seeing, because if there is no power, how can we see the worldly objects? In the same way the material world seems to exist, but actually does not exist. The Knower by whose power the materials of the non-existing world seem to exist always exists and only He is attained. If He had not existed, how could we have felt the non-existing world to be existing? It always changes. One Who sees it, is the Looker-on. That Looker-on is called by different names such as God, the Spirit, Truth or Reality, Brahma, but the essence is the same.

Once nine chief ascetics came to the palace of King Janaka. Janaka bowed his head to them and said, “I feel exalted today.” He felt exalted because he met the saints who could tell him reality, the eternal essence. The question arises why would King Janaka feel exalted if they told him the reality? God is already attained whether anyone tells it or not. The answer

is that we believe only when they tell us. We don't accept it as true without hearing from them. Therefore, I ask you to have belief and reverence that the Supreme Spirit (*Paramātmā*) is omnipresent. Therefore have faith in the reality by which the non-existing world seems to exist. Then and then only you can be benefited, otherwise not. Therefore, accept His existence. Though He is already attained, yet you will not be benefited, if you don't accept Him.

A cow fell ill. Her owner went to a physician. The physician advised him to give her half a quarter of a seer (weight) of black pepper first and then to give her a quarter of a seer of ghee (butter purified by boiling and straining). The owner gave the cow half a quarter of seer of black pepper, but did not give ghee, thinking that the ghee was already there in the body of the cow. The result was that the cow's condition became worse. He again went to the physician and said, "The cow's condition has become worse." The physician asked him, "Did you give black pepper and ghee?" He replied, "Yes, sir, I gave black pepper and ghee was already there in the cow. I didn't milk the cow, so a quarter of a seer of ghee which we get from her milk everyday was already in her." She suffered more because first there was heat of the disease in her and secondly the black pepper produced more heat. There was ghee in her, yet it did not prove useful. If he had taken out ghee and given to the cow, she might have recovered.

Similarly we have to experience that essence 'Is' which is already attained. We have gathered here to experience that essence.

You will experience that essence only when you have a keen desire and restlessness to experience Him Who is attained and exists always everywhere. You will be benefited only by having such a desire, otherwise you will gain nothing merely by talking. You may also give lectures as I do, but you will gain nothing. Therefore, I say—why are you getting deprived of Him? If a child knows that its mother is here, it starts weeping. If she is the mother, why does she not have

it on her lap? I say so, so that by believing it, you may get uneasy to know Him.

We have to attain (experience) the attained. When we say that He is attained, it means that we should have a keen desire to attain Him, rather than to have a false satisfaction. To have that desire it is necessary not to accept the illusion as true and not to have a desire to get pleasure from it. The key to attain the attained is not to accept the illusion as reality. If you accept the illusion as pleasure-giving, you cannot experience that essence, even though you may study many sacred books, all the four Vedas and six scriptures. By accepting the illusion as real, you will not be relieved of the worldly distress and you will have to go to hell. No one can save you. The house, money, family etc., are merely illusive and if you have entangled yourself in them by getting pleasure from them, no one can save you from sin and degradation.

The question arises—Why does this illusion attract us when it does not stay? The answer is that you accept it as a reality and not as an illusion, so you are attracted towards it. If you accept it as an illusion, you will not think to acquire it. Do you think to taste the delicious dishes which you see on the screen in the movies? You don't feel them as delicious. Do you think to catch your face which you see in the mirror? Why not? The reason is that you know that even by having a desire you will get nothing. Similarly you should have a firm belief that all the wealth, respect, family, wife and sons etc., are nothing but merely an illusion. Can you get anything from an illusion? When no one has acquired anything from them till today, what can we get? This is merely a false notion if you think them as acquired. Samsara (world) is defined as the one which is passing every moment. Therefore, you can't acquire anything from the world. Only God is attained, but you will experience Him by having disinclination for this illusion, otherwise it will remain merely a theory.

Narayana! Narayana!! Narayana!!!

The Means to Attain Happiness

All of us know that we have no constant relationship with the world and we have an experience of it. But our error is that we don't stick to this knowledge. If we stick to it viz., we don't attach ourselves to the world, we are relieved of distress today and just now.

We can live without our attachment with the world, but we can't live alive without giving up our attachment. We don't get so much of happiness by having affinity with the worldly things—men and objects as we get by giving it up. You may ask—How is it so? In the sound sleep we don't have the least affinity with any person or thing, we forget them all. Therefore, we get much happiness and peace which we don't get by remembering them.

Now think that we have got the tendency to sleep since birth. At the time of sleep we forget the world. We can't live even for twenty four hours without the disinclination for the world. If a man is unable to sleep for several days, he may become mad. We don't get so much of diet from our relationship with the world as we get from sleep. On the other hand we get tired by having relationship with the persons and objects. We do away that tiredness by sleeping. Sleep strengthens, refreshes and activates the body, senses and innersense. The relationship of the objects and persons deteriorates the refreshing power.

We have the tendency to sleep since childhood, but our relationship with the worldly objects does not continue. In childhood we loved the toys and the play more than other objects, men and the house. After that in the youth we started liking money. Now we don't like toys but we love sleep in the same way as we loved in the past. When we started

liking the money we liked sleep too. The sleep which we enjoy forgetting the money is even more loving.

Now after the marriage you have started loving your wife, sons and the family and you spend money for them. But in order to have a sound sleep you give up the company of your wife, sons, friends and the family. Because of your infatuation with them you commit several crimes such as falsehood, hypocrisy, dishonesty, theft, quackery and cheating etc. But in order to have a sound sleep you give up all your kith and kin. In your old age your infatuation increases very much and you have a great affection for your grandsons and granddaughters, but you give them up for a sound sleep. If you become an ascetic after having dispassion, you give up money, property, sons and family but you have a sleep. You detach yourself even from detachment, renunciation and ascetism when you sleep. It means that you love sleep in all circumstances. For that sleep you make full preparations. You use a comfortable bed, a comfortable pillow and several fans and make arrangements lest there should be any noise.

At the time of sleep we don't like all the worldly enjoyments, the beautiful scenes and the movies. We want to sleep only. It proves that sleep is more loving than all the things, scenes and persons. All the things can be given up to have sleep, but sleep can't be given up. But when there is love for God, and we start relishing adoration, we dislike even that sleep. In a verse the saints have said that this sleep has become an enemy. At that time we don't want to sleep. It proves that our relationship with the world is artificial and self created, while our relationship with God is true, eternal and real, because while relishing His adoration we give up our most loving sleep. Therefore our detachment from the world is a must and we can't attain peace and bliss without this detachment.

We have experience that we get comfort by having detachment from the world. We can live without our attachment. Every creature has got this experience. Every creature sleeps. All the animals and birds sleep. It means that every creature wants detachment from the world. A man may pass his life, if there is any deficiency in his attachment with the world. Some may get delicious dishes, comfortable house, while others may have very meagre meal and no house at all. This is dissimilarity. Even the two men can't get similar comforts. But in sleep and in the separation from the world all are equal. We can be happy not by having the things as we are without them. This happiness of separation is available to all equally. This separation is spontaneous because everyone has got the automatic tendency to sleep. This is everyone's experience. It proves that we develop our attachment with the worldly objects, but the detachment is automatic.

In sleep our relationship with others breaks-up. Our relationship with the world is assumed. We sleep having accepted this assumed relationship. Therefore we are busy with the relationship of the world again when we are awake. The conditions, circumstances, events, persons, times, places all change. But our detachment from them viz., self never changes. This detachment is our own and real, while the attachment is assumed and unreal.

There is continuity in detachment. For example we have detachment from childhood, youth, health, disease, riches, poverty and persons. Thus detachment is certain because the attachment is merely assumed. We commit a blunder that we accept the assumed attachment as true and do not pay attention to detachment which is spontaneous. There is not so much of peace and happiness in attachment as is in detachment. Had there been peace and bliss in having

attachment with the worldly objects, we might have given up sleep. When we start relishing adoration, things like sleep, hunger and thirst are given up and we don't care for them.

In Dariyājī Mahārāja's tongue (speech) it is said that in the love of God's adoration we forget sleep, hunger and thirst which are bare necessities of life. It means by giving up the true relationship, who will maintain the unreal relationship? Who will wish for the artificial relationship? The relationship with the world is that of the body, not our own. Our relationship with the world is assumed. If we give it up, we may get eternal joy today. To give up relationship does not mean that we have to go to the jungle or we have to become a saint. We have not to go anywhere, only we should have the feeling from the heart that the world is not ours, only God is ours. Our relationship with the things is to make their best use and our relationship with the people is to serve them. But the people and the things are not for us. We have to serve the brother, brother's wife, mother, father, son and wife, who are all called ours, by the things we possess because the body is acquired from parents and they have brought it up. So serve them with the body.

We have not to take anything from them, nothing is ours. Their things have to be used in their service. We have got the right to make a good use of them, so we have to make a good use of them. This is known as the discipline of action. God describing the discipline of action has declared in the Gītā, "Your right extends only to the performance of action, the fruit is never within your right"(II. 47) .

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

In the same couplet He also declares "Neither shall you lean towards inaction." Therefore serve them, but don't develop your relationship with them. We should not have any desire. Therefore we have not to be instrumental in making our actions bear fruit.

We have to do the actions very well, promptly to the best of our capacity. Why? Because we have got this body for the service, not for worldly enjoyments. The worldly pleasures are available in other bodies also, but the fruitfulness of human life is to attain God-realization through service. Human being does not mean human shape, but human being is the one who has true knowledge. We have got this true knowledge to detach ourselves from the worldly relationship which we have developed, not to cling and stick to it. Service viz., the discipline of action is helpful in getting us detached. Therefore, all the actions should be done with the method of the discipline of action.

Our relationship with the world has no other purpose but to serve. We have to serve the parents and also wife and children by bringing them up. We don't get so much of peace by having relationship and getting comfort from them, as we get by serving them and by breaking up the relationship from them. There is not so much of happiness in attachment as is in detachment. We don't love relationship of the world so much that we may give up sleep, hunger and thirst. But by having our relationship with God, we don't care for sleep, hunger and thirst.

Nārada's mother died. He went to the jungle. He had a keen desire for devotion to God. So he did not think what he would eat and drink and where he would live in the jungle. He had only one desire—to attain God-realization. He sat under a tree. He was in the state of trance. After sometime the trance was broken. He became so much uneasy that there was a revelation. "Bad ascetics (Kuyogī) can't behold Me. After this body when you are born as a son to Brahmā, you will attain Me." He did not get disappointed, rather he became more restless after having the revelation. So Nāradajī wanted to die. The worldly people want to

remain alive as long as they can. But Nāradajī wanted to die as soon as possible.

The people do not have so much of desire for the life of their family as they have for their own body. The cow has a great affection for the new born calf. She does not even want to go to the jungle to graze grass. But when we give her a good beating, she goes to the jungle. She grazes the grass in the jungle but when she remembers her calf, she shouts (Hoon) and the grass falls down from her mouth. She loves the calf more than the grass. But she also loves grass, because she is also eating the grass. When she comes back home in the evening, she runs ahead of all the other cows and shouting goes to the calf. She loves and feeds the calf. Thus she loves her body more than the calf and the grass, because when she is beaten with a stick, she does not care for the calf and the grass but she loves her body the most. The second preference goes to the calf and the third to the grass. Like an animal, a man also loves his body the most. But man has true-knowledge. So he can divert his love from body to God because he knows that the body will not remain alive all the time. It always changes, therefore, how can it live all the time? But God lives all the time and we are His fragment, we are His. When we recognize this fact like Nārada, we get attached to God by giving up our attachment to the body. Our relationship with God is real but our relationship with the world is self made and artificial. We know this reality. If we stick to it, we may attain God-realization very quickly.

Nārāyaṇa! Nārāyaṇa!! Nārāyaṇa!!!

Body and Self are Different

God has bestowed upon man a lot of material for God-realization. He has got a long life of many years, while God-realization can be attained within minutes. He has been granted a lot of thinking power. God has bestowed man with so much material that he may attain God-realization several times, but after attaining once, there is no need of attaining Him, the second time. God has given us a variety of very wonderful stuff. As you have known since childhood "I am the same". This is a simple fact. The places, time, things, men, events and circumstances all have changed, but I am the same. I am the same but the body and the companions are not the same. If you give up those which change and catch the one who does not change, you are relieved of the worldly distress just now, at this very moment. Whatever changes, is not I (myself) and what does not change is I (myself).

You are the same in different circumstances and events. You are the same after roaming several countries and after the passage of a very long time. Everything changes, but you are the same. If you see the kaleidoscopic world as different from you, you get real joy and metaphysical knowledge. But if you mix the two and see as one, that is ignorance.

The strivers whether they are brothers or sisters want to make their mind free from defects and alterations. They think that if the pleasures and pains, favourable and unfavourable circumstances don't have any effect on their minds, they have achieved metaphysical knowledge, otherwise not. Try to understand this important point in the right perspective. Who have their effect? The mind, intellect, body, sense have their effect, but you are the same. When there is a profit, there is happiness in the mind, but when there is a loss of money, there is sadness in the mind. The

mind has two kinds of effect in case of profit and loss. But you are the same. Were you different when there was a profit? Were you different when there was a loss? If you have not been the same, who might have known the profit and the loss? You remain even and the same. You are not affected but the mind and intellect are affected.

The body, senses, mind and intellect all these are kaleidoscopic. What has happened, if they are affected and changed? But the error that you commit is that you accept yourself happy and sad, when they are affected. Stick to the fact—"I am the same in both happiness and sadness". To get established in yourself is to be healthy (Swastha), viz., to be established in self (Swa). To be happy and sad means to be established in Matter. By being established in Matter you have to experience joys and sorrows. Why? Because you get established in Matter and accept the effect on the body, senses, mind and intellect as effect on you. You intentionally get established in Matter while you are not actually established. You are different from pleasure and pain, profit and loss, birth and death. You intentionally identify yourself with Matter and experience, joys and sorrows, and then say, "Sir, we have not attained spiritual perception". Only stick to the fact that you are the same. You are established in the self that is all. Self is always unaltered and uniform. There is no defect or alteration in the self. The defect can be there in the inner sense but by identifying yourself with it, you accept yourself as defective and experience pleasure and pains.

Sometimes I am very much surprised to see the obstacle. I don't talk about sinful actions. It never comes to my mind that the people, who have association with the good, commit a sin. You have come here, for the association of the good, for listening to spiritual discourses, and for adoration,

meditation and benediction. If you commit sins, why have you come here? Never commit a sin even by mistake. Don't do any unjust action even in dream. Give up the idea of sin totally. Even then if evil or good propensities such as sadness, worry, attachment, jealousy or happiness come to your mind, get established in yourself, don't identify yourself with them. To identify yourself with them means to be established in Matter. By getting established in Matter you will be responsible for the sins, will face the shackles of birth and death and also face sorrows; everything will happen. This "union with the constituents of Matter is responsible for the birth of the soul in good and evil species" (XIII. 21).

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥

The things are made and perish, the objects appear and disappear. See them but continue to be established in yourself, because you are the looker-on. This is a rule that the looker-on is different from the objects to be seen. You see the favourable and the unfavourable circumstances. You also see the attachment and detachment. But is there any difference in the looker-on? You as the looker-on remain the same.

Suppose we are standing on the bank of the Ganges. There so many sleepers of wood pass flowing and we burst into laughter that we have got a great joy. The second day we don't see any sleeper of wood flowing that way and we start weeping. If anybody asks us, "Why do you weep?" And we say, "Today no sleeper of wood has passed this side, all have passed flowing that side." Think over it what difference does it make for you, if they flow this side or that side? You don't touch them, they don't live with you. They flow while you are standing. If the sleepers flow near you, you feel happy but if they flow far away from you, you start weeping. This is nothing but folly.

Similarly suppose a son is born, you feel happy, but if he dies you start weeping. If a son is born to anyone else and dies, you are neither happy at his birth nor sad at his death. In the same way if anyone earns money and then loses it, you don't weep but if it happens to you, you lament for it. Why do you lament? It was not yours in the past, you got it afterwards and again it has gone away. You are the same as you were in the past without money. Then why do you lament?

Nothing can touch you, if you get established in yourself. Why do you weep? If you stick to the passing events, circumstances, objects and persons, you will have to weep uselessly. You have caught the sorrows yourself without any reason, as you catch a shooting arrow. God has not created sorrows, actually sorrows have no existence. But you feel sorrowful yourself by having affinity with the perishable things. You are very fond of it.

You may feel your identity with them but don't identify yourself. See that you are different from them. When you see yourself clearly different from them, no defect will remain in you. But if you identify yourself with them, the defects and alterations will continue to exist.

Question:—Swāmījī, how to separate ourselves, when we are merged?

Answer:—You are not merged at all. If you had been merged, you might have also changed with childhood, youth and old age. But you say that you are the same while the childhood, the youth have passed and the old age has arrived. You know the three stages. The knower is different from the stages to be known. Therefore, are you different from them or one with them? Actually you have no identity with them, and you know it, yet you accept your identity with them. Therefore don't accept your identity with them from today.

Question:—How to avoid the identity when it seems identified?

Answer:—You should respect your experience and the words of the Gītā. It may seem that they are merged and are one, but accept the fact that you are different from them. You have experienced that the body has changed from the childhood to the present age but you are the same. Therefore, accept it on the basis of this experience that the body is different from you. If you don't feel your separation, pray to God restlessly, "Great-Sire, I am not feeling that I am different from the worldly things." But have a firm belief that you are different. If you are not different, the body should not live here but should go with you or you should live with the body. But neither you live with the body nor does the body go with you. Then how can they be one? They are different. As I go out of the house, it means that the house and I are different. Similarly the body, senses, mind, intellect etc., are the house and you inhabit it or go out of it, you have no identity, you have only assumed your identity. This is everyone's experience.

When you are ill, you take the dose of a medicine such as worm wood which has the bitterest taste for recovery. Similarly to restore your real health "I am different"—drink this medicine. Even then if you don't feel them as separate, you get restless. If you have a keen restlessness, you will feel the separation instantly. But if you go on relishing the worldly pleasures, you may study numerous sacred books including Vedas, may become a scholar, you will not feel the separation. If you get restless to feel this separation quickly, you will not feel them as one because it is an error to accept them as one. If you have a firm determination not to commit this error again, this error will perish in no time.

Nārāyaṇa! Nārāyaṇa!! Nārāyaṇa!!!

The Obstacle to Attain God

You ask how to attain God-realization. The answer is that you can attain it just now, if you wipe out your attachment with the sensual enjoyments. The attraction in the sensual enjoyments is the main obstacle. If we think over it, we can understand properly that this desire for sensual enjoyments hinders in attaining God-realization. Sensual enjoyment means the enjoyment which we get from objects, men, circumstances and events. How will it stay incessantly because the means, by which we get enjoyments themselves originate and perish. When this sensual enjoyment becomes unbearable and you give up this artificial enjoyment, the natural joy will manifest itself and you will experience it spontaneously because the Jīva by nature is Joy itself.

You may hear in the discourse that you may have no affinity with the world, and that you have real affinity with God, but this preaching will not be useful unless you give up the unnatural joy. The world is perishable and transitory. You may hear and learn it but will not experience. By saying and learning that the world is unreal, your affinity with the world does not break-up. Even after knowing the world unreal, you will not experience this unreality, so long as you get sensual enjoyments from it. The reason is that you regard the enjoyment as true and you have voracity to enjoy it, how can you feel the world as untrue?

It is an open fact that the result of the sensual enjoyments is sorrow. No creature who enjoys worldly pleasures can escape from sorrows. It is impossible. He will have to suffer pain certainly. Even by knowing this fact why does the man not give up the desire for enjoyment? What is the reason? The reason is that we don't think about the result of this sensual enjoyment which seems loving, attractive and

believable. Even if the man thinks he shuts his eyes and does not want to know the result in the right perspective.

Therefore, God describing the ‘Rajas’ happiness has said in the Gītā—“The material happiness, which arises from the contact of the senses with the objects is nectar-like in the beginning, but is poisonous in its effects, is called ‘Rajas’ (physical attribute) (XVIII. 38).

The man can think over the result. Other creatures such as animals and birds have not got the power to think over the result. The gods live in heaven for enjoyment. Their aim is to get pleasure. They can’t know its result. The aim of human body is only to attain God-realization. Only men can think about the result. Therefore, men should always think about the result of these sensual enjoyments.

The result of the sensual enjoyments will be nothing but pains. God has declared in the Gītā, that the enjoyments which are born of sense-contacts are a source of misery (V. 22).

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।

All the miseries of the world such as imprisonment, calumny, ignominy, disease, sadness, worry, uneasiness and confusion are the result of voracity for sensual enjoyments and then it paves the way to hell. Therefore this voracity for sensual enjoyments is the main disease.

Enjoyment is not such a big obstacle as is the voracity for enjoyment. Enjoyment without voracity is not an obstacle, but even without enjoying, the desire to have them is an obstacle. Enjoyment comes and goes but the voracity remains. When there are no pleasures, we have the voracity to get them; when we have, we love them; and when they pass away, we have liking, attraction and voracity for them. This is the real disease. An easy way to get rid of this disease has been mentioned in the Gītā. Renunciation is difficult to achieve in the absence of Yoga (Karmayoga), the discipline

of action, whereas the Karmayogī who keeps his mind fixed on God, reaches Brahma in no time (V. 6).

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥

What does ‘Yogayukta’ mean?

In the Gītā evenmindedness is called ‘Yoga’ (II. 48). If there is evenmindedness in the dualities of the world such as pleasure and pain, profit and loss, birth and death, disease and health, respect and ignominy, praise and calumny, it is called ‘Yoga’. If you get established in that sameness and if you save yourself from the voracity, you may attain Brahma in no time.

Now the question arises—How to use it?

For this you should always keep in mind how to give comfort and do good to others. If you understand this point properly and put it into practice, this voracity for enjoyments will perish in no time.

I am very sad to see that you have company of the good but don't think seriously over the discourses. Spiritual discipline is merely a show. I don't say that there is either hypocrisy or fraud but display (show) is there. There is not the company of the good in the heart. In service also there is show. People do not have a keen desire to give comfort to others. If you develop this desire of comforting others from your heart, you will get rid of your desire for enjoyments. You should have only one desire to give comfort to others with money, mind and body, then the problem will be solved.

To wipe out voracity for enjoyments, think to give comfort to everyone. If you serve others with this object, I am sure, that you will be benefited. Even if there is no benefit, you will not be at a loss at least. If you feel there is loss, you need not do, but if you feel there is no loss, make an experiment.

The duty of a servant is to give comfort to all. What is service? In service the servant has not the least pride that he is doing service. Secondly he should not think the means, by which he serves, as his own. He should think that the things, by which he is serving others, are theirs and are being used for them. He does not accept his body, senses, mind, intellect and ability as his own, neither has he a desire for any worldly reward. This is called ‘Service’ or Karmayoga (the discipline of action). It is very deep.

सेवा धर्मो परम गहनो योगिनामप्यगम्यः ।

Among the servants also there are only a few true servants. Now I tell you how to serve. The servant should have the only aim to give comfort and do good to others without having any desire of his own at all. It is said in the Gītā, “Those who are engrossed in the welfare of all beings also attain Me” (XII. 4).

ते प्राप्नुवन्ति मामेव सर्वभूतहितेरताः ।

Therefore, those who are engrossed in the welfare of all the creatures attain God-realization. While giving discourses for several years the question arose in my mind about the form of the desire, its root and the method to set it right. After several years I have come to know what is pleasing to one’s mind is a desire. The method to root out your desire is to satisfy the desires of others which are just, are approved by the sacred books and are within your power. This is chief method. If you have any doubt, test the method in any sphere you work. Goswāmī Tulasīdāsajī Mahārāja has written in the Rāmacaritamānasa—As a greedy person loves money and a lustful person loves women, in the same way if you love the welfare, comforts and benediction of others, you will achieve your aim in no time. This is a very significant method. I have got this method after several years of thinking and reflection.

Nārāyaṇa! Nārāyaṇa!! Nārāyaṇa!!!



Importance of Satsanga

Question:—How did you get advantage in spiritualism?

Answer:—We have got advantage by good company. I give more importance to the good company than to the spiritual discipline. I have gained specially by reading the sacred books and by having the good company. I think that if others also try to understand the subjects of the good company seriously and deeply, they can gain much.

The other special point in this connection is that you will not have to spend so many years as I have spent. I am saying so because you feel it difficult. If you give importance to the association of the good and meditate over the discourses, I clearly see that you can progress in no time.

I don't think that you are not deserving. You may have some shortcomings, but you also possess full power to remove them. According to me you only lack the desire to know this subject. If the desire is awakened, even the greatest sinner, and the greatest fool will attain God-realization. Kindly give up the desire from your heart to have worldly enjoyments. Kabīrajī says that the mind is one, you can apply it either to the devotion of God or to sensual enjoyments.

कबीर मनवा एक है भावे जहाँ लगाय।
भावे हरि की भगति कर भावे विषय कमाय॥

Wipe out the desire for accumulation and worldly enjoyments and see that the desire for God-realization develops automatically. One desire is to accumulate money more and more. The second is to have worldly pleasures, luxuries, respect, praise, health and position. By giving up these two desires, you will automatically have the desire for God-realization. You say that you do not have a keen desire. The reason is that you have not so much of renunciation as you should have. Actually there is no renunciation in the

mind. What is renunciation? In the Gītā at several spots there is mention of renouncing the desires. What is a desire? The desire means that it should be and it should not be. If you renounce it, you will gain a lot. The Gītā declares that the man who renounces the desires is a ‘Sthitaprajña’ (stable-mind) viz., the person who has attained God.

Think a bit that a man can't gain anything but disgrace by having a desire. The body and the family are not brought up only by having a desire. Money does not depend only on desires. These things are acquired by fortunes and actions. There is a great affinity between them, but there is no affinity at all between the objects and the desire.

Now kindly try to understand the point. The objects have no affinity with the desire. Can you say that you are poor because you have not desired to be rich? If you had had a desire you would have become rich. Therefore, do you not feel that the objects have no relationship with desires? The objects have relationship with actions because actions and objects both are worldly things. Both are the same in essence. The objects are connected with the actions whether they are of the past or the present. The actions of the past are called fortune and the actions of the present are called labour. Therefore, both fortune and labour are actions. The objects are acquired by actions not by desire.

If I have a desire to be brought up, shall I be brought up?

All of you may have a desire for an hour that your family should be brought up without giving you a single pie, and without doing any labour, will the family be brought up merely by desire? Not at all. Therefore things and objects can't be acquired by having a desire. Only God-realization can be attained by having a desire. If you have a keen desire for God-realization, you will attain the essence.

Question:—Why is there this contradiction?

Answer:—We have no real affinity with objects, we are different from them in time and distance. Therefore, they will be acquired by actions. But there is no difference of time and distance between God and us. So He is attained merely by having a desire. He is at no distance from things and men. He pervades at the place from where you say ‘I’, and always permeates everywhere. Time and distance are also within Him. He is omnipresent. As soon as there is a keen desire, He appears. The money, unlike God, does not pervade everywhere. It will have to be produced by actions. Therefore, things and objects are acquired by actions, while God is neither to be produced and created nor is there any change to be brought about in Him. He exists everywhere all the time. Therefore, He is attained not by actions but only by desire, while no worldly thing can be acquired only by having a desire.

Actually God is already attained. When I say that you should have a desire for God-realization, it means that its purpose is to wipe out the worldly desire; otherwise no desire is needed for God-realization. He is the same everywhere, ever attained. But He can't be experienced because the human beings have the worldly desires but no desire for Him. Therefore it is necessary to have the desire for God-realization in order to root out the worldly desires.

As far as the acquisition of the worldly things is concerned, three factors are responsible—desire, labour and fortune. If you have all the three, then and then only you can acquire a thing. You can say that there is a big family, you can't even live from hand to mouth, how can you live without a desire? The answer is that you can get nothing by merely having a desire. Have a desire to work; don't remain idle. Don't work with dishonesty, quackery and cheating. Work with justice. Don't give importance to money from your heart.

Give up greediness and the desire for accumulation and you will have a new fortune viz., you will gain what was not in your fortune. Have a firm determination that you will not commit sins such as injustice, falsehood, fraud and forgery even though you may die. Death will make no difference because once you have to die. If you die by committing falsehood, fraud and dishonesty, you will take a bundle of sins with you. What is the harm, if you die quickly without the burden of sins? Don't accumulate sins. If you can't earn money without committing a sin, it is better to die of hunger. It will not pave the way to hells, otherwise you can't escape from the hells. Even Brahmājī, the creator of the world, can't save you.

You are the persons who keep good company and understand everything. Try to understand what I say. Have a desire to do your duty and don't be idle. Now pay attention to the four important factors which I generally say:—

(1) Make the best possible use of your time. Neither be idle nor waste your time in futile activities such as playing cards, caupada (a game like back gammon which is played with three long dices), plays, shows, movies and smoking etc. These activities are the 'Tamas' constituents (darkness attribute) which pave the way to hell.

Don't waste your time on such trifles. Be always busy with such activities as are useful in earning a livelihood, in attaining God-realization, in maintaining health and in the welfare of the world.

(2) Do the work to the best of your ability and capacity so that you may get satisfaction and others say that you do well. Whatever activity—reading, writing, sale, purchase, accountancy etc., you do, do it properly and elegantly. The mothers and sisters should cook food and serve it very well, though the stuff may be very simple. Try to give satisfaction and comfort to all with your activities.

(3) Be aware that you don't have any claim on other's things, though you may lose your claim on your own things.

(4) Spend the least amount of money for your personal life, spend for the bare necessities of life, such as food and clothes. Don't spend on luxuries and fashions. If you do like this, you can't be at a loss.

Sometimes people say that they have no job and are sitting idle. This point is baseless and futile. Why do you sit idle? Practise constant remembrance, loud chanting and study the sacred books such as the *Gītā* and the *Rāmāyaṇa*. Be busy with the work such as sweeping, cleaning utensils, shoes, drains, urinals and latrines. Go on doing some work or the other. If you want you can get a lot of work to be done. By doing this sort of service the innersense will be purified. Don't waste your time. The time of the human body is not to be wasted. The oil in the oilman's house is not to wash feet, but to use it properly.

God has bestowed upon us the human body and discretion which has been given to make use of the time rather than to waste it in loitering aimlessly, visiting movies and playing games such as cards, and *caupada* (a game like back gammon). Its time is to be used in the best of pursuits. It is a great loss to waste that time. You can earn money again. If a young son dies, the small boy can grow young or the mother can give birth to another child, but the time once wasted can't be brought back, that is wasted forever. You spend the money very carefully, but waste the time without any purpose. Is it wisdom?

You spend your time in visiting an aeroplane. What is the utility? Think what you have gained, whether it has improved the health or the society or whether you have earned money or attained God-realization. Why do you waste your time, the priceless possession granted to you? Be aware. If

you don't waste time, but make the best possible use of it, you will make worldly and spiritual progress surely. I have no doubt, that you will gain in any sphere you go. Even if an atheist makes use of his time, he will progress according to his resolution and action. If a believer makes proper use of the time, he can attain God-realization. There is need to be careful, don't waste time in carelessness and negligence.

Don't have any claim on other's things. The body which is called mine or even 'I' is different from you. Therefore, to get comfort from it means to take the right of the world. Therefore, don't get comfort from it. Similarly your wife is different from you. Fulfil the right of your wife. Don't snatch her right. Similarly bring up and educate your son to the best of your capacity and perform the duty of a father. Serve your parents and perform your duty to your wife, don't snatch anybody's right whether he is a neighbour or the businessman with whom you have dealings. Have true and honest dealings. In spite of doing all this, you will not get out of debt. But if you don't expect anything from them, you will not run into new debt. After being careful you will come to know how you are having claim on other's objects and things. Now you don't know.

If I ask you, you will say that you don't have claim on the things of others and you don't commit sin. Several people have met me and told me, "What is the need for adoration? One who commits a sin should worship God; we don't commit any sin. Then what is the need of worship?" They don't know what a sin is and what injustice is.

What precaution is to be taken?

The precaution is that you should follow the factors which you have heard throughout your life without any negligence. Similarly pay attention to what I say. I say that the acquisition

of money and objects does not depend on desire but on actions. There is a great need to understand this point.

You may say “How can we continue our routine without desires and worries? We have to do business and several other activities and, therefore, we have to worry.” Why have you to worry? Worry is merely a folly. What is the utility of worrying? Only the energy will be wasted. It is proper to act and serve. But it is quite futile to worry.

Question:—Great Sire, we don’t want to worry but we are spontaneously worried. What to do?

Answer:—If it is spontaneous, give it up and do actions. Worry spoils the intellect. Think over the problem coolly. It develops your intellect. Thinking is different from worry.

You should think over different topics, how to work, how to bring up the family, how to have dealings and loving relationship with all the people. It develops your intellect. The action which is done without thinking over the ability is called ‘Tamas’ (darkness attribute).

By having worry that you have a big family but no income, the intellect does not function properly and the result is that you can’t work properly. Therefore be careful. Think over the problems seriously but don’t worry at all. Make efforts and work hard. Don’t be idle. Study the books. Think over the problems and discuss them. Listen to the benedictory discourses, put them into practice and make your life developed. If there are obstacles on the way, remove them and make efforts again. Thus be benefited of the good company. God-realization can be attained by good company very quickly and easily. The importance of the good company is beyond description.

Nārāyaṇa! Nārāyaṇa!! Nārāyaṇa!!!



Emancipation is Spontaneous

Every creature wants happiness. What type of happiness? The happiness which remains unaltered and does not perish. Every creature wants such type of imperishable and boundless happiness. This is called emancipation. Utter absence of sorrows and attainment of joy is emancipation. The twenty-second couplet of the sixth chapter of the Gītā is very useful. It is the criterion to judge oneself. Therefore it is no exaggeration if this couplet is given the top priority.

Having acquired that profit (summit of happiness) he (the receiver) does not consider any other profit as greater and having become steady in which, no pain, however big, can move him. Even if his body is broken into small pieces, it comes in between the two mountains, there is never any lack of peace and bliss. In that profit there is disunion from the contact of pain (VI. 22-23).

तं विद्याददुःखसंयोगवियोगं योगसंज्ञितम् ।

The so-called “Mukti” (emancipation) from pain, actions, life and death is very straightforward and easy. In the sacred books it has been described as difficult and also easy. In the Gītā it has been declared that the Supreme Essence can be attained very easily. That is imperishable and does not perish after being attained.

Is there anything as easy as this? The world viz., the body, the family, the wealth and the property which seem yours were neither in your possession in the past nor will remain in future. Therefore don't accept them as yours. In the Gītā the characteristics of the man free from the bondage transcending the three constituents are described.

For the man who is ever established in the self, pain and happiness are the same; he has become ‘Swastha’ (steady); for him earth, stone and gold are quite the same; for him the pleasant and the unpleasant, praise and calumny are just the same. For him honour and ignominy are alike; he is alike to the cause of a friend as well as to that of an enemy and he has renounced

the sense of doership, he is said to have transcended the three Guṇas (constituents). (Gītā XIV. 24-25).

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥
मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥

For him pain and happiness are the same. In his innersense he is the same in profit and loss, praise and calumny because he is established in his own self. The gain and the loss of the wealth, the property, the family, which he does not regard as his own, does not affect him. The birth and death of millions of people of the world don't have any effect on us. We merely hear that so many people have died at a particular place and we only exclaim 'Rāma! Rāma! Rāma!. But it does not hurt our heart. Similarly if an unknown person becomes rich, we don't feel happy. We have evenmindedness in their joy and sorrow, profit and loss. Thus we are free from most of the wealth, property and families. We are attached to a little wealth, a little property and a few men. Thus we have achieved the lion's share of emancipation, only a little remains to be achieved.

Now have courage to emancipate from them also. It is not difficult because the wealth, the property and the family were neither ours in the past nor will remain ours in future. Our desire to maintain them is the only bondage. But this desire of having the men and things forever is never satisfied because they never remain with anyone forever. We know that they will pass away, yet we want to get our possession over them continuously. They were with us neither in the past, nor will remain in future. If we give up our insistence whether they live with us or don't live with us, what will be our loss? There is no bondage of most of the men and things, we are already free from them. If we either mix the few things, so-called our own, with most of the things of the world, or have no attachment to them we achieve emancipation. If we seriously come to know that the process of emancipation is spontaneous because we have not

got so much of age today as we had when we were born. Death is approaching us. The day is bound to come when we shall have to give up all the things. Therefore if we give them up from heart, we may attain supreme bliss.

The detachment from all the creatures and things, which you have assumed as yours, is certain. This detachment is rather taking place every moment. Suppose you have to live in your house for sixty years and you have lived for thirty years, half of the time has passed (viz., you have died half). It means that you will live for thirty years more. These thirty years will be passed by the passage of days one by one. We think that we are living. But the fact is that we are dying every moment. But this fact seems unpleasant. It may seem unpleasant, but it is quite true. If a man has to live alive for sixty years and he is forty years old, will he live for sixty years more? No he will live only for twenty years. In these years also his life is perishing day by day.

This body is dying everyday. One day the people will say that he has died. He has not died that day; he started dying from the day he was born. Today the process of dying has completed. As he has died, all are going to die. We should give up their company from the heart, as they will not live with us forever. We should not insist that they should live with us forever. If we have a desire that they should live with us for a long time, they can't live. Similarly they can't live for a short time. They will live as long as they have to live. But if they die against our desire we feel very sad. If we give up our attachment, whether they live or die, we are always happy. We should accept the fact with a firm determination that death is certain. By thinking so we get a lot of consolation, this is the experience of everyone of us.

We have the experience that when the sun rises all the people are busy with their work. But when the sun sets, it grows dark and the people stop their routine. But no one weeps. When a close relative dies we say that it has grown dark in the house and we weep. But when the sun sets,

it grows dark in all the houses and in the whole world, but we don't weep. What is the reason? The reason is that when the sun rises we think that it will set in the evening. Therefore we complete our work in the house or the field quickly before the sun sets and we are not sad. When it grows dark, we burn the lamp or candle or switch on the light. But we don't lament. Why do we not lament? We know that it was sure to happen. Therefore the saints have said; "Whatever grows, perishes and whatever blooms, fades. The big buildings also fall down and one who is born, dies."

So what is new in death? But to expect that they should live, is the cause of sorrow. The old ladies lament over the death of the young son and say that they did not know that would die so soon in their presence. So the error was in their knowledge, not in the death. He has died at the right time.

I have also heard people saying "Great Sire, he was decayed earth". But then who are made of the baked earth? All are made of the decayed earth. How long shall we live? Nothing but death is certain. Therefore, have the best dealings with all the people. Several men sit in a boat to cross a river, but after crossing the river, they go their own way. In the same way the members of a family after living in the same house go their way. Just like the company in the boat we all have come together. Therefore have the best dealings. Our stay here is quite uncertain, we have to go certainly. But we have accepted the certainty as uncertain and uncertainty as certain. We have to lament because of our own error. Therefore understand beforehand that this affection is going to break-up, it can't stay. Remember that this is a mortal world, the world of the dead. All those who live here are mortal, no one is immortal. Then how can you live here? Fix this point in your heart firmly and have the best dealings with everyone, because you have to stay here for a short time.

Utilization of Right

Now I tell you a story which I heard. There was an elephant. After his death he went to the god of death. The

god of death asked him “O! I gave you the biggest body of all the creatures and you lived under the control of the man who is only as big as your leg.” The elephant said, “Sir, the man is such who controls the biggest”. The god of death said, “Innumerable people come here”. The elephant said, “They are all dead, you will know the fact if living men come here”. The god of death said to the messengers, “Bring a living man”. The messengers said “O. K.” The messengers while wandering saw a Kāyastha (a caste among the Hindus) sleeping on the roof in summer season. They picked up his bedstead and started carrying him to the god of death. He awoke from sleep. He was a writer. He had read the characteristics of the messengers of the god of death. So he recognized them. He did not make a hue and cry with the fear lest he should fall down and break his body into pieces. He took out a piece of paper from his pocket, wrote some words on it and put it again into his pocket.

The messengers took him to the god of death when he was holding a meeting. He took out the piece of paper and gave it to the messengers to give it to the god of death. In that piece of paper there was the name of Viṣṇu Mahārāja (one of the three principal divinities of Hindu mythology, the preserver of the world). The god of death read the piece of paper. It was in the form of a letter which was addressed to the god of death and was from Nārāyaṇa, the preserver of the world, who is supposed to live in paradise. In the letter it was written that He was sending His accountant to him and therefore every work should be done by him. After reading the letter the god of death left his throne and enthroned that man because it was an order from God.

Then a man came, who was a robber and murderer. He had robbed and murdered many men. The messengers wanted to know the punishment that should be given to that man. They were ordered to send him to paradise. Then a milk-woman was presented. She had mixed water in milk and was responsible

for stomach disease and many other diseases. She was also ordered to be sent to paradise. After that a man who gave false witness and was responsible for the imprisonment of several poor helpless people, was presented. He was also ordered to be sent to paradise, the abode of God.

The adulterer, the dishonest, the slaughterer, the beggar, the sinner, the eater of the forbidden—whosoever came was sent to paradise.

What could the god of death do? Whatever the owner of the throne was doing, was right. Thus there was a long queue in paradise. God said, “How are so many people coming here? Is an exalted soul born in the mortal world? What is the matter? So many people are being sent to paradise. Where are they coming from?” He knew that they were coming from the abode of the god of death. But He did not know the reason.

God Himself went to the god of death and asked, “What is the matter? Are there so many pious and virtuous people?” After seeing God everyone present there including the god of death stood up. God asked the god of death, “You have sent so many people to paradise. Are all those people virtuous and pious?”

The god of death said, “Sir, I have not sent them, your accountant has sent them”. God asked him, “Who sent you?” The Kāyastha said, “You”. God said, “How?” He replied, “Is it within my father’s power to send me here? You sent me here. Can any work be done without your permission? Have I done it with my power?” God asked, “Why have you sent all the people to my abode?”

“Sir, if it is wrong to send the people to your abode, all the saints and exalted souls be punished. But if it is not wrong, why do You blame me? If You don’t like, You can send them back. But You will have to delete this couplet from the Gītā, otherwise Your rule will be broken “After reaching the abode of God there is no return”. (XV. 6). Now if You want to send them back, You can”.

God said, "You are right. Even the greatest sinner after reaching paradise will not return, because all his sins perish. But what did you do?"

He said, "Sir, if it is within my power, I shall send all the people to paradise. Why should I punish anyone? I knew that I got the throne for a short time, so I did this good work. Is it wrong to send them to Your abode?"

God asked the god of death, "Why did you hand over your throne to him?"

The god of death said, "Sir, there is your letter with your signature." God asked the Kāyastha, "When did I give you this letter?"

He replied that it is written in the Gītā "I am installed in the heart of everybody." (XV. 15). The inspiration came from the heart to write a letter. I wrote it with a pen but the order was Yours. It is very clear. If You think this letter as mine, you will have to delete this couplet from the Gītā. These are Your words.

God asked the god of death, "How did he come here?"

The god of death said, "Sir, he brought Your letter". He further asked the messengers how he was brought there.

They replied, "Sir, you ordered us to bring a living man; this is the same man".

The god of death said, "Is he that man? At least you should have introduced him to me".

They replied, "Sir, how could we introduce him? You took the piece of paper and enthroned him. We thought you might be familiar. We had no courage to speak."

The elephant was standing. He said to the god of death, "Have you understood now? You had asked how I could be controlled by the man. You and God are also controlled by him. This man is a very wonderful creation. Sir, he may create a lot of topsyturvydom."

God said, "O. K., whatever was to happen, has happened; now you should go back".

The gentleman said, “In the sixth couplet of the fifteenth chapter in the Gītā, it is mentioned that after reaching the abode of God, there is no return. Have I not attained you?”

God said, “O. K., you can come with me.”

He said, “Sir, will this elephant be left behind? It’s because of his kindness that I have come here. Therefore take him also with You.” The elephant said, “There are several brothers of mine in the hell here. Take them all”.

God ordered to take them all and thus they could all attain God-realization. Perhaps this is a concocted story. But its principle is true that if you get any right, make use of it for the welfare of all. Relieve the people of the worldly distresses and enable them for God-realization. Why should we give pain and trouble to others? Purify your mind. Educate the boys with the view to relieve them of the worldly distress.

Be engrossed in the welfare of all beings, because you have got this throne only for a short time, like that of the ‘Kāyastha’. Therefore I have said that we are going towards death everyday. This authority and this post are short lived, they will not live forever. If we want to live and want the objects and other men to live, we shall be very sad, when they perish. Therefore without having this feeling, we should have the feeling of service, whether they live or perish. If we have the same feeling with the body, we shall attain great happiness.

A man is much worried even if he loses one or two rupees, but he does not worry, if he uses his hundred rupees in some good pursuit such as feeding the Brahmins. He is rather happy that he has spent the money in good pursuit. In the same way we shall have to abandon the world. If we give it up ourselves, have the best dealings with all, apply ourselves to the noblest pursuits, we will get great peace and bliss. Nothing is permanent here, all are transitory. We have this knowledge. But our error is that in spite of knowing it we don’t accept it.

Everyone will have to go from here. The body is mortal

and death has its access to us from the time we stay in the womb to the age of a hundred years. Every time is open to death. There is no difference in the custom of death.

There was a child of four or five playing beside the mother. He heard the sound "Cold Ice!". He took a few coins from his mother and bought ice. His hand grew cold. He said to his mother, "Mummy, ice is very cold; heat it up a bit".

The mother said, "How should I heat it up?" The boy said, "You cook food, you know how to heat it up; heat it up a bit, because it is very cold."

The mother said, "My dear son, it cannot be warmed up". The boy insists but the mother refuses and the result is that the boy starts weeping. The mother knows that the ice cannot be warmed up; if it is warmed up, it will not remain ice. *But the boy insists. How long?* Until he knows that by heating, the ice does not remain ice.

Now, is there any person who does not know that the body is mortal? It is sure to decay. It is decayed earth; it is certain that it will die. Even then we think that it should not perish. The boy understands about the snow when he grows. When will you grow, brother? The day you come to know that the body is mortal, you should make a good use of it. Work well, have good dealings, do service and use the body in the best possible way. Can you maintain this mortal body? This is perishable. No one could maintain it till today. Will you establish the new custom? Therefore forget the error which you have committed till today. Behave with others in a respectful, beneficent, useful and loving manner. Serve others by being dutiful according to the text of the sacred books. Give comfort to others. Then you will be engrossed in the welfare of all. God says that those who are engrossed in the welfare of all beings attain Me (XII. 4).

There will be detachment from all the worldly things. Therefore get an advantage by serving other people with those things. What an excellent idea! The body, the people—all

are perishable. Therefore have the best dealings, No one knows when one may die. In order to catch the train we make full preparations and reach the station in time. But we don't know about the departure of the train of life, whether the time of departure is morning, evening or noon. We don't know the day even.

A few years ago there was a carriage driver at Jodhpur. He was driving from the station. He wanted to whip the horse but at once fell down and died without whipping the horse. This is the condition of these bodies.

Once some people stayed at the village Napasar. They made preparations to bathe. One of them put the clothes on the bedstead. He wanted to take the clothes, but fell down on the bedstead and died. Are our bodies made of steel? There is no certainty about the time of death. Therefore, always be prepared.

You go to the station after making preparations, in the same way you should be prepared beforehand. If you have good dealings, you will not die a sad death. All the things are to be left here and you will have to go. If you keep them in your mind, you will think about them at the time of your death.

All these worldly things are the enchantment of the Lord. This enchantment or non-entity is lying scattered here and there. You may gather it or leave it. Will it make any difference? One will have to go by leaving it, and have no relationship with it. Suppose a man earns a thousand rupees everyday and collects them for twelve months and then dies. How does it make any difference for him? In the past there were silver coins. The weight of the coins of a thousand rupees used to be twelve-and-a-half seers. Now there is only paper money. So if a man earns money, collects it at a particular place and dies, how does it make any difference? This is the only difference that he put the money here from there and died. He had no affinity with the money either there or here. Only he bore twelve-and-a-half seers of load on his head.

How much load does a donkey bear in a day?

A donkey bears several tons of bricks and stones in the day, but sleeps without any worry in the evening, while you are worried about the safety of the money. You think about the thieves and the robbers who may take away the money. That money will be left here. This money is not the real wealth. The real wealth is the remembrance of God, by which you will become immensely rich. Kabīrajī says that all the people in the world are poor, no one is rich. The one who has the wealth of remembrance of God is really rich.

कबिरा सब जग निर्धना धनवन्ता नहिं कोइ ।
धनवन्ता सोइ जानिये जाके राम नाम धन होइ ॥

All the people are independent in earning this money, while in earning the worldly money all are dependent. This is an established fact. Some brothers and sisters make it a rule to count the beads of a rosary once or twice or to take food after bath. They say that they can follow so much of rule only. But have you also made any rule for earning the money that you will not earn more than a certain amount a day? I have asked the people. “Have you made this rule?” They say that this is beyond control. Therefore I say that you run after what is beyond control and think to become a millionaire or a multi-millionaire. You don’t practise constant remembrance of God, which will go with you. But you collect the money which does not go with you. Just think over the result.

This body will perish. It may perish in no time. So what is the utility of loving it? Nothing is known when it would perish. We are faced with imminent death. Nothing can be said when we should depart. Therefore practise constant remembrance of God and serve others. Be engrossed in the welfare of others in every possible manner. Note these two points. First, remember God and secondly be engrossed in the welfare of the world with the things you possess. Serve those who suffer shortages and obey and serve the respected elderly grand parents. If you do so, your human life is successful.

All are free in achieving emancipation. If you serve others with the things you possess without regarding them as your own, you will attain emancipation. But if you serve by thinking the things as your own and get comfort from them, it will be a bondage.

What is to be abandoned?

You have to abandon the things that are passing away every time. They will all perish. You have to give up your love and attachment. Do you have to apply any special force in giving up your attachment? Only give up the sense of 'I' and 'Mine' which you have in the body to attain supreme bliss. He, who is free from attachment and gives up egotism attains peace and bliss (II. 71).

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ।

'Established in this state even at the last moment of death one attains Brahmic-Bliss' (II. 72).

All of us may attain this state. All of us deserve it. The condition is that we should have the desire with a true heart. Then we shall attain the supreme bliss and sadness will perish forever. We are free in having and giving up egotism and attachment. We shall have to give up all of them. Therefore give up your attachment beforehand. Surrender them to God silently from your heart that all these things are His. This is a fact that all these things belong to Him. We have made only an attack stealthily by accepting them as our own. Therefore surrender them to God "O Lord! I surrender Your things to You".

त्वदीयं वस्तु गोविन्द तुभ्यमेव समर्पये ।

Doing so remember God and feel overjoyed that there is no responsibility to be shouldered. The thing of God has been handed over to Him. God will accept it certainly. There is no need even to express it in words because He is omnipresent.

Nārāyaṇa! Nārāyaṇa!! Nārāyaṇa!!!



Importance of the Right Use

The supreme spirit is such an essence which can be attained by anyone who has a desire. This is not a rule that you can get property, riches, respect and health by having a desire. But God can be attained only by desire. You can get materials such as money (a) if you have a desire, (b) make an effort and (c) if your fortune is favourable. But all the people can't get them equally. But all can attain God equally, because He is everyone's own, and everyone has got right over Him. God says that the soul ($\bar{A}tm\bar{a}$) is evidently a fragment of God. In essence God and the soul are the same. Therefore everyone has got his full right over Him. A boy can go to his mother's lap because he has got every right over his mother; he accepts that she is his own. Similarly God is everyone's parent. He is the father and mother to all. He has been and will also remain forever. No man is unworthy, unauthorized and weak in attaining Him. Therefore there is not the least room for disappointment in God-realization to anyone.

After reading the sacred books, after listening to the great souls and after thinking over I have formed a firm opinion that there is no importance of the special circumstances, but there is importance of the right use of the circumstances you are placed in. You can experience the supreme essence in any circumstances you are in, by making their right use. There is no importance of a particular thing, condition, circumstance, event, ability or action, but the importance is of the right use. If they are used properly, they can enable us to attain God-realization. Thus our aim is attained. We have got this life only for this purpose. Had God-realization depended on circumstances, only a few could have attained Him. But God-realization does not depend on particular circumstances. We can attain God-realization in any circumstances and at any

place by making their right use. This is God's great beneficence that He is easily accessible by all. "God has bestowed this human body because He is merciful without any reason." He has given this body only for God-realization. Will God's mercy prove vain? No. God's mercy never proves vain. But God has given freedom to the man. He can make the right or the wrong use of that freedom. He can either attain God-realization or go astray in eighty-four lac bodies and hells. It depends upon the man whether to get rebirth in human life or to go to heaven. God has given him freedom that he may attain God-realization. But God pities him, when he paves the way to hell by making wrong use of the human body. This he mentions in the *Gītā* while talking about the hell. 'They don't attain Me' (XVI. 20).

He means to say that they should have attained Him, but they don't. The right use of circumstances etc., has a great importance. This is something very rare. If it is understood, the man may attain God-realization by making the right use of every circumstance.

If we have a keen desire for God-realization and think how to attain Him, what to do, where to go etc., He can be attained in no time. In the *Rāmacaritamānasa* it is mentioned 'It is God's nature that He loves the one who does not depend on anyone else, but depends only on Him.' Such a creature is very loving to God. Therefore, God, after giving full preaching in the *Gītā*, tells Arjuna the gist—"Surrender yourself to Me alone. You need not do anything else. Don't indulge in discussion about the duty" (XVIII. 66).

It means undivided surrender. Arjuna by surrendering himself said, "My mind is in doubt about my duty" (II.7). Therefore, God says that he need not bother about the judgment of duty. He should surrender himself to Him by giving up all discussion about the duty. "O Lord, I am Yours and You are mine. Neither any creature nor thing in the

world is mine nor am I theirs. I am Yours, You are mine". Thus surrender yourself to God.

There is one point in surrender, that I have no attachment to the things and persons of the world. The relatives of the world such as parents, brothers, wife and sons have some just expectations which are within your power; you should fulfil them. Have affinity with them in order to serve them. Don't have affinity to acquire anything from them. What can you acquire from them? Nothing in the world is permanent, while you are permanent. These things and creatures will not live with you. Serve the members of the family and the relatives. Give the things happily which you have acquired from them because they make their claim to them. If you have a desire to take anything from them, you will get into debt and by running into debt you can't attain emancipation or blessedness. By serving them you will attain blessedness. If you have affinity with the people of the world only to serve them and not to get anything from them, they all will be pleased.

The members of the family and other relatives get displeased only when you want to take anything from them. When you don't want to lay any claim to them, neither do you want to take anything from them, but only want to serve them, no one will be displeased and there will be your unity and love with them. This is a very fine art to live in the world. This is also the art for emancipation. What a fine thing! In doing service to others you get double benefit because the world and God both are pleased. In addition to this you will attain God-realization.

When you have the only aim to attain God-realization, surrender yourself to Him, don't depend on the world but serve the world with your power. By your service, the world will be pleased and by your surrender, God will be pleased and you will attain God-realization spontaneously, you will

have not to make efforts. What a simple and straightforward method it is!

If you have a desire to take anything from others, you are attached to them, but if you have a desire to give to them, you are detached from them. This, you might feel, is something new. I also felt it somewhat new when I had got it. But when I thought over it, I concluded that this is a fact. If you have a relationship with others only to give to them, there is detachment. Make an experiment and see. Have your affinity with them to serve rather than to acquire anything from them. It is a vital fact. For example, the members of a serving committee go to fairs etc. There they serve the people, make arrangements, carry the sick people to the camp, give medicines and treatment and remain awake throughout the night. If anyone dies, they perform the funeral rites. But they don't weep. Why? The reason is that they have their affinity only for service, not for acquiring anything from them. Therefore they have not to lament. Similarly we should have affinity with the world to serve. When we have affinity with the hope to acquire something we have to lament. This union with the constituents is responsible for the birth of the soul in good and evil species. The real affinity for service is detachment. By doing service our attachment will break up. Performing duty or discipline of selfless action means to have no desire for one's ownself. This sort of service leads to detachment. As Swayambhuva Manu said, "By leading a family life I have become old, but there is no detachment." This led the couple to lead a life of detachment. He performed his duty towards the subjects without any selfish motive. Otherwise he might have not gone to jungle having given up such a big kingdom. The king is he, who pleases his subjects. Swayambhuva Manu promoted the welfare of all during his reign. He made the code of Hindu Law 'Manusmr̀ti' by following which a man may attain God-realization.

Thus he promoted the welfare of the world. He had no selfish motive. It led him to detachment. But if you have the least desire to take anything from others, you get attached to them which is a sign of ignorance.

One who has any desire, establishes relationship with the world. The person who has the relationship of 'I-ness' and 'Mine-ness' with the body, and the relationship of 'Mine-ness' with the things, has desires. But the person whose aim is to serve, without having a desire to get any credit for his service, with body, mind, tongue, money, knowledge, intellect and ability, position and rank etc., and who always thinks and works for the comfort and welfare of others, can have no bondage. Emancipation is a surety for him. If you are swimming in the ocean and pull the water towards you, you will be drowned. But if you throw the water away with your arms and legs, you will swim. Similarly, if a man wants to take anything for himself in this worldly ocean, he is drowned. But one who wants to give only is never drowned.

God and saints both serve other people without having a desire for any reward. God and God's devotees serve without any reason (Mānasa).

हेतु रहित जग जुग उपकारी ।
तुम्ह तुम्हार सेवक असुरारी ॥

Therefore there is no bondage for them. By seeing them and by listening to them people attain emancipation and benediction, because they have no self-interest. Neither do they want to take anything from anyone nor have they any desire for reward. The gift which is given with the idea of getting some reward is called Rajas (Physical attribute).

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्वानं राजसं स्मृतम् ॥

(Gītā XVII.21).

The physical attribute creates attachment because it keeps

one engrossed and attached. Where there is a desire to acquire anything from others, there is attachment.

Question:—There is a doubt that the ascetic named Bharata brought up the young deer out of pity. Then, why did he develop attachment to it?

Answer:—It is right that he brought it up out of pity and wanted to serve it, but after that he developed affection and infatuation. When it went away he felt so uneasy as one feels after the death of one's son. He thought how young deer had played with him, and felt an itching sensation, hopped and came to him. Therefore because of infatuation he had to get the body of a deer. Pity is not to be blamed. Bharata was infatuated with love not out of pity but by error. He was infatuated with love earlier also. Infatuation disguised itself as pity. It is an established fact that it is not pity or service which leads to bondage but it is infatuation which leads to bondage. Therefore serve all the people and have affinity with them only to serve them.

We are not sad at the death of a man who is eighty or ninety years old, but we are sad when a young man of twenty-five dies. Why? Though he is more experienced, learned and intelligent and we can gain more advantage from him, yet we are not sad because we have no hope to gain anything from him. Therefore, if such a man dies, we are not sad.

I myself have heard people saying that the death of an old person is just like a marriage. What is the reason? The reason is that we have no hope of getting any monetary gain from him. If there is a young man of twenty-five years, and he dies after suffering from disease for five years, when the physician and doctors say that he can't live any more, we are not so sad as we become when a young earning member of twenty-five dies. It means that selfishness is the cause of sadness and hope leads to bondage. If we don't have any hope to be fulfilled by others, there is no bondage.

“The man by worshipping God from Whom all created beings have sprung and by Whom all this universe is pervaded attains the highest perfection through his natural duties.”

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

(Gītā XVIII.46)

The couplet means that by serving all the created beings we should serve God. In real worship the man doesn't think the things as his own and does not expect to get any reward for himself. Where there is a desire to get comfort, respect, praise or there is any other selfish motive, there is bondage. Several years passed by giving discourses but I did not come to know the root cause of the disease. After several years I came to know that the desire to get anything from other is the bondage.

You are bound where you have a desire to acquire anything, and you have a selfish motive to get comfort and enjoyments. If you get pleased after seeing things, it means you are getting enjoyment which will lead to bondage. If you want others to be favourable to you, it means you are inviting sadness. They are all pleasures and enjoyments. Beware of them. Don't get comforts, respect, relief, praise or anything else from others. Don't take anything from anyone. As soon as you take anything from others, it means that you get entangled. If one wants nothing, but does service, one is free from the old debt and will not have the new attachment, and is thus complete in oneself. Therefore don't have any affinity for your comfort and selfishness, but only serve them. It means to serve the people with the things you possess, is to make right use of them and there is importance of the right use of the things and circumstances, not of the things and circumstances themselves.

Nārāyaṇa! Nārāyaṇa!! Nārāyaṇa!!!



No Affinity with the Unreal

The strivers of spiritual discipline have assumed that the things of discourses they listen to, are not applicable. This assumption is a great obstacle to spiritual progress. Think over the point seriously. You have affinity with the unreal (body) which you think as yours and you. That is the real difficulty in the application of discourses.

Suppose an evil thought comes to your mind. Actually the mind and the thought, both are unreal. But by having your affinity with the mind and the thought you see defect in your real self. You feel that you are defective. This is the main error. The unreal is naturally full of defects, but you assume that they are in your real self. Then you say that these things are not applicable. You are evidently a fragment of God. There is no defect in you, but you have assumed your affinity of 'I'-ness and 'Mine'-ness with the unreal. You have assumed the mortal body as 'I' and the perishable things as 'Mine'. Thus by assuming the unreal as 'I' and 'Mine', you are attached to them.

The unreal will always have defects, it can't be without defects. You assume these defects in you and then say that the things are not applicable. Think that the defects come into existence and die out but you remain the same. Therefore be established in yourself. Don't be established in 'I' and 'Mine', which are assumed. When you are established in yourself, you will become evenminded in pain and pleasure viz., there will be no alteration in you in pleasure and pain. Then the things will be applicable.

Who is responsible to experience pleasure and pain? It is the Puruṣa (the soul) abiding in Prakṛti (matter) which is responsible to experience the constituents born of Prakṛti. Therefore he has to be responsible to experience pleasures

and pains. What does abiding in Prakṛti mean? It means to accept affinity of ‘I’-ness and ‘Mine’-ness with the unreal ‘I’ and ‘Mine’. This is ‘Māyā’ (enchantment of God), this is Prakṛti (matter).

The people hold this enchantment and say that these things are not applicable. How can you escape from evils by having your affinity with enchantment? You don’t want to break-up the affinity, but you want to be free from evils. Therefore don’t accept the state of mind as your own.

‘I am’ never ceases to exist, because you are ‘Real self’ and the real always lives. As the real always lives, there is absolutely no shortage in that essence. Therefore we have no desire. When we have no desire we have nothing to do for ourselves. Whatever we have to do, is only for the welfare of the people. It means that we have no desire, we have nothing to do for ourselves and we have nothing as ours. By having such determination, there will automatically be the discipline of action.

Actions are naturally going on in the unreal. When we identify ourselves with those actions, we commit an error. We should have a clear knowledge that we have no affinity with the unreal; we have no desire and we have nothing to do for ourselves. If sometimes, you feel even the least affinity with the unreal, you should think a bit, ‘How can there be any affinity with the unreal?’ There can be an illusion of the identity with the unreal because of the old practice, but actually you have no affinity with the unreal. It can’t be because this unreal is to be known and I am the knower. Therefore the thing to be known is different from the knower. For example, I know the pillar. Can the pillar be in me? In the same way I know the defect which are seen in the mind, intellect and senses. How can they be in me?

This is the rule that whatever is called ‘This’, cannot be

'I'. Then how can 'This' be 'I'? 'This' will remain 'This'. God has called the body as 'This'. It means that the body is 'This' viz., it is different from you. You are the knower and it is the thing to be known. You are never the body. Therefore it is an error to assume that the body is 'I'. God declares in the *Gītā*—'The soul is a fragment of Mine while the body is a fragment of Matter' (XV. 7).

It proves that you are the fragment of God while the body is the fragment of matter. Therefore, the body is not yours. It is an error to accept the body as 'I' and 'mine'. All the defects are there in the mind, intellect and senses—All these are called 'field' (body). There is no defect in the self. You know that the defects come into existence and die out. So how are you related to them? How can they live in you? Therefore remember that the defects which come into existence and die out are not in me, because I am permanent but they are non-permanent.

It is a rule, that by identifying ourselves with the world we can't know the world and we can't know God by separating ourselves from Him. Therefore by separating ourselves from the world we shall know the world and by identifying ourselves with God we shall know God. So we can't know either the real or the unreal by identifying ourselves with the unreal. Actually we are different from the world, therefore by separating ourselves from the world, we shall know the real. As long as we accept the defects in us, there is no separation from the unreal. Therefore we don't have the spiritual perception of the self. It means that by knowing the unreal as unreal we are free from it and get established in the real spontaneously.

If you don't feel convinced with this point of mine, it matters little. If you believe that by practising constant remembrance etc., the innersense can be purified, do it surely,

I don't forbid. But the innersense will not be purified so quickly as it will be by breaking up your affinity. The reason is that in trying to purify the inner-self, you will accept the unreal as real. You are real self. In spite of being real you accept the existence of the unreal mind and intellect by accepting them as your own, and thus you accept them real. In this way by accepting the unreal as real, if you want to set them right it will take a lot of time and even then they will not be set right.

We have acquired something new from the saints. The thing is that, the three kinds of bodies—Physical, subtle, causal (Sthūla, Sūkṣma, Kāraṇa) are different from us. The knower is known as *Kṣetrajña* (self). The body is different from the self because the self is the knower and all the three kinds of bodies are to be known. Therefore you have no affinity with the three types of bodies. You have affinity with God. If you, instead of accepting your relationship with the body etc., accept it with God, it will purify the innersense earlier than if you try to bring forth the good qualities and virtuous conduct.

The more you try to identify yourself with God, the more purity will come to your body, senses, mind and intellect automatically, because you have accepted your identity with the real. You have got at the root of the matter. This is something very simple. Think over it seriously.

The self is real and permanent while the things such as bodies are unreal and temporary. These contacts come into existence and die out, therefore they are non-permanent (II. 14). Don't accept your affinity with them but remain established in the self because the enjoyments born of contacts come into existence and die out. The contacts with them produce cold and heat; happiness and unhappiness viz., by creating favourable and unfavourable circumstances, give pleasure

and pain. They are the birth places for pain. When you are engrossed in these enjoyments, you are attached to the unreal, and then make efforts to purify the mind etc., and you think that you are doing right, but they go out of your control. This is the problem and the obstacle. This leads to disappointment for God-realization. The solution is that the self is the same and has no affinity with the unreal. Give up your assumed affinity with the unreal and accept your affinity with God that you are His and He is yours.

The error is that you have assumed the unreal as 'I' and 'Mine'. It is not possible to purify the unreal by assuming it as 'I' or 'Mine'. The reason is that the real, by assuming its affinity with the unreal, has accepted its existence, and now you want to purify it. How is it possible? By maintaining the impurity of mineness how can you purify the unreal innersense etc.? Therefore, first give up your affinity with these unreal mind, intellect, body and senses etc. Then accept the fact firmly that you have your affinity only with God. By accepting this fact they will be purified themselves.

A small boy always wants to stay on the lap of his mother. If his mother puts him down, he starts weeping. Similarly if you catch the unreal by giving up the real, why don't you weep? You should weep that you have fallen down from the lap of God and you will live on this lap, like a small boy. If you depend on the real and maintain your affinity with God, it is O.K.; otherwise start weeping, if you happen to have affinity with the unreal. If you do so, God will have to keep you in His company by wiping out your affinity with the unreal because He is more gracious than the mother. He can't bear this pain of yours about God-realization.

Nārāyaṇa! Nārāyaṇa!! Nārāyaṇa!!!

Importance of Determination

The people who are immersed in enjoyments and prosperity can't even decide to attain God-realization; they are far from God-realization (II. 44).

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥

They can't know the Supreme-Spirit (Paramātmā) even by striving. How long? As long as they are immersed in enjoyment and accumulation. As long as there are feelings to enjoy the worldly pleasures and to accumulate wealth, they can't reach the verge of attaining the Supreme Spirit, they can't even decide to attain Him, because enjoyments and accumulation have taken the place of God in their hearts. They want to enjoy worldly pleasures and for enjoying them they accumulate wealth. This liking for accumulation and pleasure is very fatal. Money is to be spent for one's own maintenance and for the maintenance of others. Accumulation of wealth leads to degradation. The liking to accumulate more and more money and things is a great obstacle.

Not to talk of this, even the accumulation of knowledge by studying the scriptures and the sacred books can't lead a man to know the Supreme Spirit. He can't even decide to attain Him. The one who wants to attain blessedness has the only intellect and determination that he has to attain God and this is the only aim of his life.

But the men who are immersed in pleasures and accumulation, have many intellects and those intellects are many-sided. Their intellects are boundless and the branches of each intellect are also boundless. As to get a son is an intellect and to get him to take medicine, to practise incantation, to get blessing from a saint or to have a holy pilgrimage are the different branches. Similarly to get wealth is an intellect and the different methods such as business, service, theft, robbery, quackery and cheating etc., are the different branches of that intellect. Such type of people can't even decide to attain God-realization (IX. 30).

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥

In the Gītā, God has laid great emphasis that there should be only one determination to attain God-realization. It is given unique importance which can't be expressed in words. Even an all-round evil-doer, who does all kinds of evils such as falsehood, hypocrisy, dishonesty, immorality, gambling, theft, adultery and eats forbidden food, if he decides to attain God-realization, he should be regarded as a saint. Why should such an evil-doer be regarded as a saint? God orders that he should be considered a saint because he has the only determination to attain God-realization. Now according to the determination, his life will become religious. He has the only objective, the only aim to attain God-realization, whatsoever may happen.

Now a question arises that the people who are immersed in accumulating pleasure and prosperity can't decide to attain God-realization, while the greatest sinner can decide. There seems to be contradiction in these two statements. It is true. Generally the sinners have no liking for adoration. 'Those fools and evil-doers don't surrender themselves to Me' (VII. 15).

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

This is something general that the sinners don't worship Him, but if a sinner decides to worship, according to this decision he should be considered a saint. God says so in the Gītā.

It is right that a sinner does not decide to attain God-realization, but the spirit, being a fragment of God, is naturally faultless. The sinner is full of faults because of his attachment to the world. If somehow by hating the sins he feels that God's worship is the best pursuit, he becomes a pious soul in no time.

The man on the one hand has a desire to get worldly things, on the other hand he has liking to go towards attaining God-realization. If his liking to attain God-realization gets established, by wiping out his desires, he can attain God-realization in no time. This is the importance of the knowledge of a human being. It is true that sinners generally don't take such a decision, but it

does not mean that they can't take the decision. Even the greatest sinner can attain God-realization. Before the arrival of the moment of death, the man has the power to attain God-realization. But by having importance of pleasures and money he can't decide to attain Him.

Here the point which needs attention is that the sins are not the obstacles to attain God-realization. Similarly the objects can't obstruct the attainment of God-realization. But the importance of the pleasures which is established in the innersense is the obstacle. The pleasures themselves are not such an obstacle as is their importance; your liking or interest plays an important role in it. If there is a sinner who committed several sins, but now he has no liking for them, and has decided only to attain God-realization, he may become a pious soul and attain God-realization in no time, because man himself is a fragment of God.

If by having a liking for pleasures and accumulation, you want to attain God-realization; not to talk of God-realization, you can't even decide to do so. The reason is that where there should be a liking for God there is liking for pleasures. As long as there is liking for pleasures, accumulation, respect, praise and comforts, no one can be engaged in God-realization, because his mind has been marred by the liking for the pleasures. His power has been applied to get pleasures and prosperity. By having a desire for pleasures and prosperity he can't achieve anything, but he will be deprived of God-realization. He will be cheated surely. How long will the respect and praise continue? Will they give eternal joy? How long will you enjoy the worldly pleasures? How long will this accumulation prolong? After your death you will have to leave the money, which you have accumulated here. Your life will come to an end and you will be deprived of the attainment of God-realization.

Therefore, God advises us not to give importance to pleasures and prosperity, if we want to attain God-realization. Today we give importance not only to money for expenditure,

but to the quantity of money. We want to become a millionaire or a multi-millionaire and we have a mania for accumulation of wealth. We can't spend it either on our necessities or for the welfare of others. We have liking to add more and more to the capital. We advise our sons to accumulate more and more and at least not to spend more than the income. If they spend the money from the capital, we call them foolish. We are grieved by spending from the capital. But I want to ask you—‘What will you do if you don't spend it? Will you burn it to ashes?’

Gentlemen! This liking for accumulation paves the way to hells. The parents when they grow old advise their sons not to spend the capital. Such people can't attain God-realization. If a person has a liking for accumulation and security of money, whether he is a saint or a householder, educated or uneducated, a brother or a sister, can't follow the path of God-realization. But if you have no liking for accumulation of wealth, millions and millions of rupees in your possession can't obstruct your way. There is a lot of money in the banks; there are a lot of houses in the city. But they don't hinder us from our progress. Why? Because we have no attachment to them; and we have no desire to acquire them. But if we have a desire to acquire them, we get entangled.

Where is the bondage for us? There is a lot of wealth in the world. But have we any bondage? The money to which we are attached will bind us. We are emancipated from most of the people and things of the world automatically. We are in bondage because of our attachment to some people, money, and our own house. The men whom we have not regarded as our own may suffer and die, but that has no effect on us. Similarly the houses which we have not considered our own may be ruined, the wealth which we have not regarded as our own may perish and there may be a topsy-turvydom of millions of rupees, they have no effect on us because we have no attachment to them. Therefore if you give up your attachment to a few people and things which you have assumed as yours, you will attain joy. There is not much bondage, only a little emancipation remains to be achieved.

This is a human tendency that they want attachment to so many people and things. The speaker also has a desire to have a large audience. How can we get entangled without having such a desire? We always make preparation to get entangled. Similarly other people also want more and more pleasures. They can't acquire only by having a desire. Even if they are acquired, they can't prolong; and if they prolong you can't prolong. Thus there will be bondage. You will be free from this bondage by giving it up, otherwise you will remain entangled even after death. "How long will the fire, covered with cotton, stay? It will burn". How long will the object you call 'I' or 'Mine' stay? If you have affinity with them, you will have bondage. Therefore for every brother and sister it is very necessary to give up from the heart the desire for pleasures and accumulation.

If you give up the desire from the heart, the objects are available automatically according to your fortune. But if you have a desire, it gets confined to you and you obstruct their way to come to you. If you give up your desire your necessity spreads everywhere and the people are inspired to satisfy your desire automatically. If our desire is fulfilled and accordingly we get a house or some wealth, we feel that we are successful. By giving up the desire the things will be utilised successfully and we shall be free from the slavery of objects and creatures.

If you want to be constantly established in the Supreme Spirit, remove the attraction for the things which are born and perish. If you are entangled in them, you can't attain the Imperishable Essence i.e., God; you will be deprived of Him. If you have liking for pleasures and prosperity, there will not be any profit but you will be deprived of God-realization. Either you will not acquire money and pleasure or if you acquire, they will not remain forever. There will be nothing but bondage which will lead you to birth-death cycle and hells. Therefore, renounce your desire for pleasures and accumulation totally.

I don't oppose to your getting possession of money. But I oppose your being a slave of wealth. If you feel equally

delighted by earning a lot of money by justice, or by losing it, it means you are really rich. But you are happy by acquiring money and sad by losing it; so you are not the master of money but you are the slave of money. If you lose the money, you lament for it. You think "Our master, money has gone away; now how can we live without it?" Oh! You, the earning hand, are present, so why do you worry! But you don't understand. You have accepted the wealth as your favourite God. Those who have accepted the wealth as their favourite God have to depend on falsehood, hypocrisy, dishonesty and fraud. They have an established opinion that they can't earn money without falsehood, hypocrisy, forgery, dishonesty, quackery and black marketing. As a devotee of God depends on God and virtues, in the same way the devotees of wealth depend on fraud, hypocrisy, falsehood, quackery etc. Whatsoever advice they may get, they have their firm belief that the money cannot be earned without falsehood, hypocrisy and black marketing etc. Even Brahmā, the creator of the world; can't make them understand. If some one asks them to have fair dealings, they consider him a fool. How can a man earn money without falsehood, fraud, dishonesty and injustice in the world of today? They have this established opinion. Therefore if you want to attain God-realization, you will have to give up the hope for accumulation and enjoyment of the things such as money etc.

By having a liking for pleasures and prosperity, it is not possible to attain God-realization. These days the main reason, why people don't understand the things of spiritualism and God-realization, is that they don't give up their liking for pleasures and accumulation, neither do they want to give it up from the heart and without giving up this liking, the topic of God-realization can't be understood.

Nārāyaṇa! Nārāyaṇa!! Nārāyaṇa!!!



Don't Depend on the Unreal

Man's great error is to depend on unreal objects. If a man thinks "I can't lead a good life without these objects which are born and perish" it is his main error. He, being a fragment of God, is real, while all the things of the world are kaleidoscopic, therefore they are unreal. The real never ceases to be viz., the real always exists without any shortage. The unreal has no existence viz., the unreal is ever changing. When the unreal things seem to exist they are perishing at that time also. Therefore the essence of the two (the real and the unreal) has been perceived by the seers of truth (II. 16).

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥

The knowledge of the two means the experience of the real. 'I have been the same since childhood'. This is everyone's experience. There has been a change in the body, power, ability, place, time and circumstances but I am the same. These kaleidoscopic things are unreal and I am real. The real remains the same without any shortage. Even then man thinks that he depends on the unreal. He thinks that he cannot work without money, family, house, clothes, food and water. Their dependence means dependence on the unreal. They have no independent existence. If they had independent existence, how would they be called unreal? The unreal means having no independent existence. It depends on someone. It perishes all the time and changes into the invisible. We should be surprised—how do 'I', being the real, depend upon the unreal!

The main error is that we perceive dependence as independence. Try to understand the point. Suppose we want to buy spectacles. What to do? Whom should we request to manage it for us? Thus we are dependent. If we had got money, we would have bought spectacles. But without money we are dependent. But the fact is that the money

is also ‘alien’, not ‘self’. The money changes hands, but you remain the same. So the money is alien. Are you money? Therefore it is a great error that by depending on the money you consider yourself independent.

This is a great misfortune that you regard your dependence as independence. There is no sin as great as this one. All the sins such as injustice, falsehood, hypocrisy and also hell are the results of this dependence. This is a great disaster. Is money ‘self’ or ‘alien’? Dependence on the money is dependence or independence? Think over it seriously. This is a great misfortune that you feel independent while you are dependent. You assume that, if you have money you may travel by train or air and buy anything which you wish; therefore you are independent. But if you have no money, you are dependent, because you have to take money from others.

But we don’t think whether we are free or dependent by having money. If we think seriously we come to know that the more money we have, the more dependent we are; and the less money we have, the less dependent we are. Though it is evident that we may buy necessary things, if we have money. Without money we can’t buy anything. So how are we free? Brother, we shall be free when we have no necessities of spectacles, food, water and clothes. We are real, so we can live without the so-called necessities. But when will you achieve such type of independence? You will achieve such type of true independence, when you feel that you are different from the body.

When you identify yourself with the body, the necessity of the body becomes your own necessity. When a man gets married, he buys petticoat and nose-ring etc. He says that he needs them. If anybody asks him, “Do you wear petticoat and nose-ring etc.?” He replies that he needs them at home. Thus by having affinity with a woman, her necessity

becomes his necessity. Thus by having the affinity of 'I'-ness and 'Mine'-ness the necessity of the body appears as your necessity. This is an error. It is not your necessity at all, it is necessity of the body.

Question:—I don't feel that I am different from the body. How to feel it?

Answer:—Don't you know that you are real while the body is unreal? You are imperishable, while the body is perishable. How can you identify yourself with the body? Your error is that in spite of being real you assume your identity with the unreal body.

Question:—We know this separation. But the knowledge does not remain permanently. What to do?

Answer:—If we want to maintain it permanently, why will it not remain so? If it does not stay permanently, it means that you are not sorry for it. This is a fact that you are different from the body—you have got this experience. A fact is always a fact. But you don't have any regard for it—this is your error.

You are worried to get the necessities of the body. But the fact is that their arrangement has already been made. We acquire the necessities of the body such as food and water by fortune automatically. The man worries in vain for them. Goswāmī Tulasīdāsa has said that the maintenance of the body depends on fortune. Therefore the body will be maintained as the fortune favours. Why do you worry?

प्रारब्धं पहले रचा पीछे रचा सरीरं।
तुलसी चिन्ता क्यों करे भज ले श्री रघुबीर॥

It will be maintained whether you make efforts or not. In spite of your best efforts, if the body has to die of starvation, it will die. If it has not to die, it will remain alive even without any effort.

God has already made provision to fulfil the necessities of the body. But there is no provision to fulfil your ambition. Pay attention to this point. There is no provision for the

fulfilment of your desires, but there is full provision as far as the fulfilment of your necessities is concerned. The One who has given you birth has made full arrangements. Think over it whether we made any efforts for the milk in our mother's breast. Has He, who made this provision, changed? Has He died? Has He changed the old rule? Therefore never worry for the maintenance of the body. I don't forbid to make efforts; make efforts only to maintain the body. There is an affinity between the objects and actions. Therefore make efforts, do labour, but don't worry. Think about God only. Only He deserves thinking and reflection. Thinking about the worldly objects is in vain and is merely a folly.

Just think over the four states of a motor-car. The first state is that it stays in the garage while neither the engine works nor do the wheels move, both don't function. When we start the engine, the engine starts functioning but the wheels don't move. When it is started, the engine functions and the wheels also move. While driving, if we see that there is a falling slope, there is no obstacle and the road is clear, we stop the engine but the wheels move and the petrol is not consumed. These are the four states of the motor-car. Which one is the best of all?

The best one is when the engine is not used but the wheels move. The worst one is when the oil is consumed viz., the engine functions, but the wheels don't move. The best state is that we travel without spending. Now our worry is the consumption of the oil. To do action without worry is the movement of the wheels without consuming oil. This has been mentioned in the Gītā as the discipline of the unattached action. Your authority extends to work only, but never to its fruit, let not the fruit of action be your object nor let your attachment be to inaction (II. 47).

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते संङ्गोऽस्त्वकर्मणि ॥

Never remain without performing the action. Go on working but never have a desire to get the fruit. Don't worry what you will get and how you will get it, because worry and desire have no affinity with the objects. The objects have their affinity with the actions of the past or the present. God is attained by thinking or reflection. Here we should understand that thinking is not action. Thinking or reflection means the desire to attain God-realization. God is attained by one's own desire and the objects are acquired by actions. Therefore perform actions. Why do you unnecessarily consume the oil by using the engine of worry viz., why do you worry? Why do you have a desire?

There is one thing to understand about worry. There are two states of the inner sense, one is worry and the other is thinking. Thinking is necessary while worry is an evil which ruins the intellect. The work is to be done after thinking. When I say 'Don't worry', it does not mean that you should not think. Thinking is necessary. If a piece of work is done after thinking over it, it will be done properly. But if you worry, the work will not be done properly, there will be some error. The man who is worried loses his sense, therefore it is said, "Do not worry." Every work from the smallest to the biggest is to be done after thinking.

By worrying we shall fulfil our necessity this is not within our power. If we think seriously we come to know that what we call necessities of the body are really not necessities, because when the body is not real, how can its necessities be real? You are real, therefore your necessity is real. Your necessity is to attain God-realization. This is your real necessity. Out of all the worldly desires, there is necessity only to maintain the body. It will be fulfilled only if it is to be fulfilled, otherwise not. But as far as the necessity for God-realization is concerned, if you wish, it will be

fulfilled certainly because we have been given this human body only for this purpose.

The human body has not been bestowed upon us to eat, drink and be merry. It is neither for worldly pleasures nor for earning money. It is mentioned nowhere in the sacred books that we have got this human body to earn money, or to make the body strong or to enjoy the worldly pleasures. We have got this body only for God-realization.

In attaining God-realization there is a secret point which escapes people's attention. There is a great error that we want to attain God-realization by spiritual discipline, by depending on the body. The reason is that in the spiritual discipline the sense of 'I' continues the same. Until the sense of 'I' is identified with God, there remains detachment from God. All the spiritual performances are done with the sense of 'I'. Therefore God-realization cannot be attained with the body viz., with the mind, intellect and senses.

Every human being has got the power of knowledge by which he can know that he is different from the unreal. Thus the man by using his knowledge, that he is different from the unreal, can feel his situation automatically in the real self. Thus in the human body there is importance of this power of knowledge rather than the human shape. By identifying ourselves with the unreal, and because of our 'Mine'-ness and desire, we have given existence to 'I'-ness. We can root out this 'I'-ness by knowledge. By rooting out 'I'-ness, our 'Mine'-ness, desires and identity with the unreal will perish automatically. Our main error is that by depending upon unreal things viz., by having our affinity with them we have assumed our separate existence. In the light of the knowledge bestowed upon us by God we can wipe out that error very easily and quickly.

Nārāyaṇa! Nārāyaṇa!! Nārāyaṇa!!!



Discipline of Action

The body has several limbs such as hands, feet, senses, life, mind and brain etc., which work to maintain the body. The functions of various limbs are different. We give and take with hands; walk with feet. The functions of senses, life, mind and intellect are different. All the limbs while functioning are engaged in the welfare of all. Similarly numerous creatures are there for the welfare of the society. All of them together should be engaged in the welfare of the entire world.

Where we work with a selfish motive, there is an error. Suppose the hands, feet, eyes and ears function only for themselves, the body will not be maintained. In the same way, if every creature works with a selfish motive, the world can't run smoothly, because all the bodies are the limbs of the world.

A creature can't be proved separate from the world from any point of view such as construction, element and patronage etc. As the shape and the functions of the limbs of a body are different but they are limbs of the same body; similarly all the creatures of the world, whether big or small, are the parts of a gigantic body. Therefore being the parts of the gigantic body, we should work for the welfare of the gigantic body. If we work for our selfishness, we commit an error.

The birds and animals don't possess this knowledge whether they should work for their selfish motive or not. But God has bestowed knowledge upon men. Therefore the strivers do not think to work for their self interest only, while the selfish persons are always busy in bringing up their family. The noble minded people regard whole of the world as their family. The low minded people think, this is ours and this is others.

उदार चरितानां तु वसुधैव कुटुम्बकम् ।
अयं निजः परोवेत्ति गणना लघुचेतसाम् ॥

The mean and selfish people have such feelings while the noble minded people consider whole of the world their family. For them any creature, whether stationary or moving, is a member of their family. In reality this is humanity.

It is mentioned in the sacred books that all the creatures

living in the house such as ants, flies and mice etc., are the members of our family. They regard the house as their own. The birds don't allow other birds to live at the places where they prepare their nests. Think how many houses there are in the gigantic house. Everyone has got one's own house. To perform actions by thinking the house as one's own is beastliness. To assume the body as 'I' and 'Mine' is beastly intellect. To have the sense of 'I' ness and 'Mine' ness is not human intellect.

The man with a human intellect regards the welfare of all creatures as his own welfare. He has no personal welfare. Everyone's welfare is his own welfare. What is the reason that we are not making the spiritual progress quickly? The reason is that we have a desire for our personal welfare. We want to maintain our personality. We want salvation, comforts, welfare only for ourselves. We work by having such a beastly nature and therefore we are not progressing quickly in the direction of God-realization.

God has declared in the *Gītā* "The men may give pleasure (prosperity) to the gods and the gods in return may give prosperity to the men. By pleasing each other both of them may attain the highest benefit" (III. 11).

The men should worship the gods and give due regard to them and thus give pleasure to them. The gods should give men the necessary material to perform their duty, so that they may worship them again. In the tenth couplet of the third chapter in the *Gītā* it has been mentioned that Brahma deva created living beings (*Prajā*) with the *Yajña* (Oblation). *Yajña* means duty. There is the description of the duties of men and gods. By saying 'creation of *Yajña*', Lord Kṛṣṇa has pointed out the duties of men and gods. In the couplet 'the men may give pleasure (prosperity) to the gods, gods is a denotation which means that the men should think and do actions for the welfare of all. They should perform their duty towards all the creatures they are related to, without expecting any reward. Thus by performing their duties, the men will acquire the

necessary material from the gods and from other creatures, automatically. Therefore every person should serve all the creatures by performing his duty.

God has said in the *Gītā*: ‘Attain God-realization by worshipping God in the form of all creatures by performing actions’ (XVIII. 46). The hands should serve all the limbs of the body by performing their actions. The mouth should also do the same. Similarly the stomach should serve by receiving and digesting the food. Thus the service without any selfish motive will lead to attainment of God-realization.

The selfish motive is an obstacle to attain salvation. Any kind of selfish motive whether of the family or person or class or country, is worthless. The more noble-minded a person is, the more worthy he is. The more narrow-minded and selfish a person is, the lower he is. The things we possess belong to the society, and are for the service of all. Maintain your body and serve all the creatures. Don’t regard the things as your personal possession for your pleasure.

Goswāmī Tulasīdāsajī says:—the aim of this human body is not to enjoy the worldly pleasures, but to serve all the creatures. Think over the thing how to give relief and comfort to others and how to do good to others. In the eleventh couplet of the third chapter in the *Gītā*, the men have been advised to give pleasure (prosperity) to the gods. There in the twelfth couplet, it is mentioned that the gods will give men’ ‘Īṣṭa Bhoga’—the desired enjoyments. Generally the commentators take the meaning of ‘Īṣṭa Bhoga’ as the desired enjoyments, but in this context there is mention elsewhere about the attainment of God-realization. In the ninth couplet it is mentioned that the world is bound by actions other than that which is performed for the *Yajña*. It means that if the action is performed for *Yajña*, it will lead to salvation, otherwise there will be bondage. In the eleventh couplet there is a mention to attain the supreme benediction. In the thirteenth couplet it is mentioned that the men who partake of what remains after the performance of the *Yajña* are redeemed from all sins viz.,

attain God-realization. Therefore where there is the context of attainment of God-realization there it does not seem contextual that the gods will give the desired enjoyments.

Here in the topic of benediction (God-realization) the necessary things viz., the materials of Yajña seem to be the appropriate meaning. God in the twelfth couplet has mentioned that the one who himself enjoys the materials, which is given for all, is a thief. If the materials had been given for the enjoyment of the man, and he had enjoyed them, it would have not been reasonable to call him a thief. Therefore the man is not authorised to enjoy the material which he has acquired. They are to be used for the service of all creatures.

If in a house there is an earning hand who says that he alone will enjoy the income because he earns, will it be justified? He says to his wife and parents, "All of you sit idle here. I work hard and earn. Why should you share my income? I will enjoy myself." In these circumstances will the family function properly? No, never. Similarly if we talk only about our selfish motive, the routine of the world can't run smoothly. But if we perform our duty without any selfish motive, the routine of the world can run smoothly. Therefore God in the sixteenth couplet of the third chapter has condemned the person who does not perform his duty. If the man performs his duty, salvation is self-evident. Duty has its affinity only with the welfare of others. To act for oneself is enjoyment, not duty.

There is bondage for a man, because he does not perform his duty properly and sincerely; otherwise salvation is self-evident. Whatever we possess, we have acquired from the world. Food, water, clothes, air, residence etc., we have got from the world. Even the richest king or emperor can't claim that he can maintain his life without getting service from others. No one can maintain his life without the help of others. He moves on the road. Has he constructed the road himself? He takes rest under a tree. Has he planted the tree? He drinks water. Has he dug the well? It means that everyone has to acquire from the world. We have to acquire service from the

world to maintain our body. Therefore if we really deserve to be called men, we should give more to the world than what we have acquired from it, we should work for the welfare of all. When we depend on the noble mindedness of others, we should also be noble minded. God-realization is attained by being engrossed in the welfare of all beings (XII.4). Therefore we should perform our duty keeping in mind the welfare of all beings. It is not possible for the whole world to satisfy the desires of a man. But a man can have the feelings of welfare for others in full. Though we may not satisfy all the desires of a man, yet if we utilize the material which we possess in the welfare of others benevolently, we shall attain God-realization surely.

If a man has the feeling for the comfort and welfare of a smaller number of people, he will be regarded as low. Similarly if there is a earning member in the family and he earns for himself only or spends more money on himself, he will not get due regard in the family. But the more money a person spends, by giving up his selfish motive, for the welfare of others, the higher he will be regarded. The less selfish a man is, the more virtuous he is considered. The wider the scope of his service is, the nobler he is. The scope of his service may spread from the family to the neighbourhood, the village, the province, the country, and the whole universe including gods, animals, birds, trees and all the other living beings. In this way if he serves God, he will become the noblest. As by watering the root, the whole tree becomes green, in the same way if a man thinks about God and adores Him, Who is the root of the whole world, he serves the whole world spontaneously.

Thus we conclude that the wider the area of a man's service is, the nobler he is. Whatever we possess, we have acquired from the universe. Therefore it is our first and foremost duty to use it honestly in the service of the universe. This has been called the discipline of unattached action in the Gītā.

Nārāyaṇa! Nārāyaṇa!! Nārāyaṇa!!!

Our English Publications

Code	Code
1318 Śrī Rāmacaritamānasa (With Hindi Text, Transliteration & English Translation)	783 Abortion Right or Wrong You Decide
1617 Śrī Rāmacaritamānasa A Romanized Edition with English Translation	455 Bhagavadgītā (With Sanskrit Text and English Translation) Pocket size
456 Śrī Rāmacaritamānasa (With Hindi Text and English Translation)	534 Bhagavadgītā (Bound)
786 „ „ Medium	1658 Śrīmad Bhagavadgītā (Sanskrit text with Hindi and English Translation)
1550 Sundara Kāṇḍa (Roman)	824 Songs from Bharṭṛhari
452 } Śrīmad Vālmīki Rāmāyaṇa	1643 Rāmarakṣāstotram (With Sanskrit Text, English Translation)
453 } (With Sanskrit Text and English Translation) Set of 2 volumes	494 The Immanence of God (By Madan Mohan Malaviya)
564 } Śrīmad Bhāgavata	1528 Hanumāna Cālīsā (Roman) (Pocket Size)
565 } (With Sanskrit Text and English Translation) Set	1638 „ Small size
1159 } Śrīmad Bhāgavata	1491 Mohana (Picture Story)
1160 } Mahāpurāṇa only English Translation set of 2 volumes	1492 Rāma Lalā (Picture Story)
1080 } Śrīmad Bhagavadgītā	1445 Virtuous Children
1081 } Sādhaka-Sañjīvani (By Swami Ramsukhdas) (English Commentary) Set of 2 Volumes	1545 Brave and Honest Children
457 Śrīmad Bhagavadgītā Tattva-Vivecanī (By Jayadayal Goyandka) Detailed Commentary	<div style="border: 1px solid black; padding: 5px; text-align: center;"> By Jayadayal Goyandka </div> 477 Gems of Truth [Vol. I] 478 „ „ [Vol. II] 479 Sure Steps to God-Realization 481 Way to Divine Bliss

Code	Code
482 What is Dharma? What is God?	473 Art of Living
480 Instructive Eleven Stories	487 Gītā Mādhurya
1285 Moral Stories	1101 The Drops of Nectar
1284 Some Ideal Characters of Rāmāyaṇa	(Amṛta Bindu)
1245 Some Exemplary Characters of the Mahābhārata	1523 Is Salvation Not Possible without a Guru?
694 Dialogue with the Lord During Meditation	472 How to Lead A Household Life
1125 Five Divine Abodes	570 Let Us Know the Truth
520 Secret of Jñānayoga	638 Sahaja Sādhanā
521 " " Premayoga	634 God is Everything
522 " " Karmayoga	621 Invaluable Advice
523 " " Bhaktiyoga	474 Be Good
658 " " Gītā	497 Truthfulness of Life
1013 Gems of Satsaṅga	669 The Divine Name
1501 Real Love	476 How to be Self-Reliant
By Hanuman Prasad Poddar	
484 Look Beyond the Veil	552 Way to Attain the Supreme Bliss
622 How to Attain Eternal Happiness ?	562 Ancient Idealism for Modern day Living
483 Turn to God	
485 Path to Divinity	
847 Gopis' Love for Śrī Kṛṣṇa	
620 The Divine Name and Its Practice	
486 Wavelets of Bliss & the Divine Message	
By Swami Ramsukhdas	
1470 For Salvation of Mankind	1411 Gītā Roman (Sanskrit text, Transliteration & English Translation) Book Size
619 Ease in God-Realization	1584 „ (Pocket Size)
471 Benedictory Discourses	1407 The Drops of Nectar (By Swami Ramsukhdas)
	1406 Gītā Mādhurya („)
	1438 Discovery of Truth and Immortality (By Swami Ramsukhdas)
	1413 All is God („)
	1414 The Story of Mīrā Bāī (Bankey Behari)